LIFEWAYS OF MONTANA'S FIRST PEOPLE

User Guide

Provided by The Montana Historical Society
Education Office
(406) 444-4789
www.montanahistoricalsociety.org

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Table of Contents

I. Introduction

II. Background Information

III. Lessons

IV. Resources and Reference Materials

Inventory

Borrower: _____ Booking Period: _____

The borrower is responsible for the safe use of the footlocker and all its contents during the designated booking period. Replacement and/or repair for any lost items and/or damage (other than normal wear and tear) to the footlocker and its contents while in the borrower's care will be charged to the borrower's school. Please have an adult complete the footlocker inventory checklist below, both when you receive the footlocker and when you repack it for shipping, to ensure that all of the contents are intact. After you inventory the footlocker for shipping to the next location, please mail or fax this completed form to the Education Office.

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
1 Infant-size Elk Tooth Dress				
1 Boy's Breastplate				
1 Woman's Breastplate				
1 Woman's Choker				
1 Horse model with beaded martingale				
2 Display Cases Containing Decorative Items				
1 Packet of Dyed Porcupine Quills				
1 Piece of Bison Hide				
Mounted Dentillium (5)				
Mounted Hair Pipe (2)				
Mounted Trade Tokens (2)				
Mounted Pink Conch Shell (1)				
1 Parfleche				
Sinew (1), Buckskin (1), Rawhide (1) Scraps				

(continued)

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
1 Confederated Salish & Kootenai Tribal Flag				
1 Beaver Pelt				
1 Horse Hair Fob				
1 Horse Hair Belt				
1 Skein of Horse Hair				
1 Bitterroot Heart (Fragile!)				
26 Paper Tokens				
Deer (1), Elk (1), Bison (1) Toe Nails				
CD Rom: *Bison: A Living Story*				
Video: *Brain Tanning*				
Video: *Seasons of the Salish*				
Audio CD: *Little Ax: Live at Napi*				
Audio CD: *Among My Blackfeet People, The Blackfeet Volume I*				
Book: *Running Eagle*				
Book: Montana: *Old Places-New Faces*				
Book: *Native American Literature: Montana and Northcentral Regional Publications*				

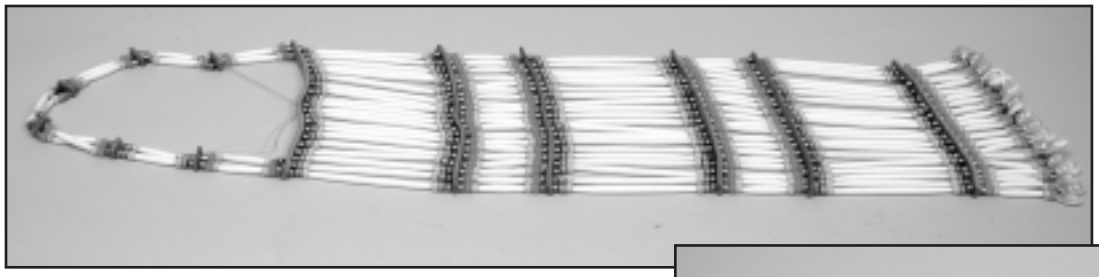
(continued)

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
Book: *Eagle Feathers The Highest Honor*				
Book: *Keeping the Spirit Alive*				
Coloring book: *Gifts of the Buffalo Nation*				
5 Postcards of historic photos				
1 Picture of Bitterroot				
13 Historic photos				
User Guide				
Two padlocks				

Education Office, Montana Historical Society, PO Box 201201, Helena, MT 59620-1201
Fax: 406-444-2696, Phone: 406-444-4789, jsaylor@mt.gov

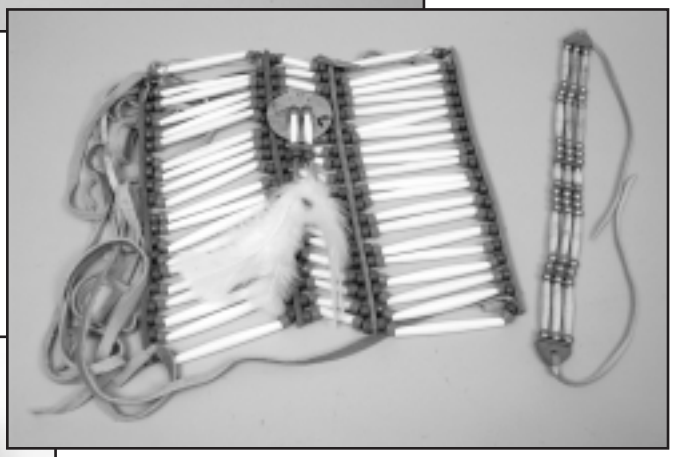
Inventory completed by **Date**

Footlocker Contents



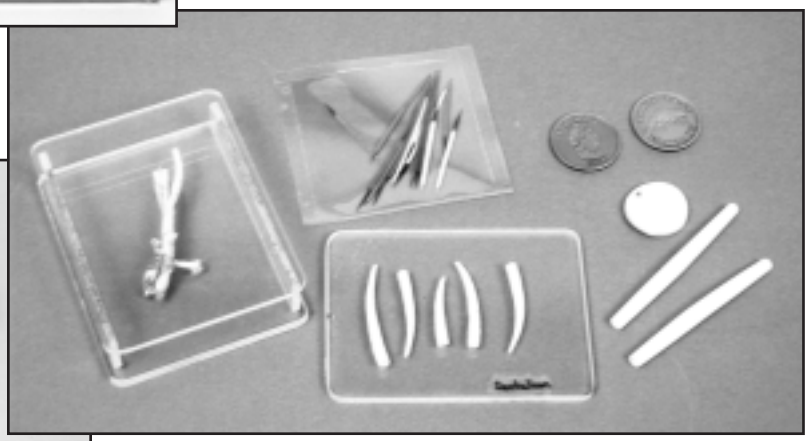
Left:Woman's Breastplate

Right: Boy's Breastplate and Choker



Below: Display Cases of Decorative Items

Below: Bitterrroot Heart, Dyed Porcupine Quills, Dentillium, Trade Tokens, Pink Conch Shell, Hairpipe



Left: Horse Hair, Braided Horse Hair Fob, Braided Horse Hair Belt

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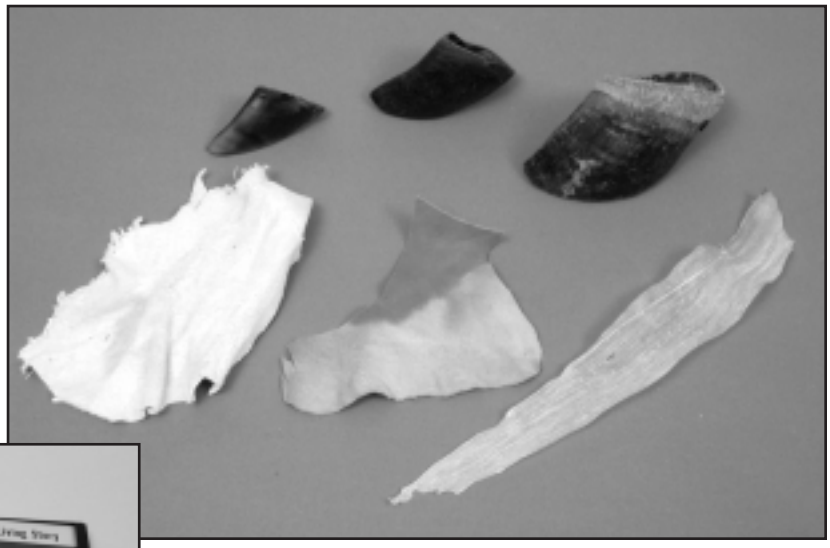
Right:

Deer, Elk, and Bison Toenails; Buckskin; Rawhide; Sinew



Below: Videos and CDs

Below: Books

Below: Beaver Pelt, Elk Tooth Dress

Right: Flag, Book, Parfleche

Footlocker Use–Some Advice for Instructors

How do I make the best use of the footlocker?

In this User Guide you will find many tools for teaching with objects and primary sources. We have included teacher and student level narratives, as well as a classroom outline, to provide you with background knowledge on the topic. In section one there are introductory worksheets on how to look at/read maps, primary documents, photographs, and artifacts. These will provide you and your students valuable tools for future study. Section three contains lesson plans for exploration of the topic in your classroom—these lessons utilize the objects, photographs, and documents in the footlocker. The "Resources and Reference Materials" section contains short activities and further exploration activities, as well as bibliographies.

What do I do when I receive the footlocker?

IMMEDIATELY upon receiving the footlocker, take an inventory form from the envelope inside and inventory the contents in the "before use" column. Save the form for your "after use" inventory. This helps us keep track of the items in the footlockers, and enables us to trace back and find where an item might have been lost.

What do I do when it is time to send the footlocker on to the next person?

Carefully inventory all of the items again as you put them in the footlocker. If any items show up missing or broken at the next site, your school will be charged for the item(s). Send the inventory form back to:

Education Office, Montana Historical Society, Box 201201, Helena, MT 59620-1201 or fax at (406) 444-2696.

Who do I send the footlocker to?

At the beginning of the month you received a confirmation form from the Education Office. On that form you will find information about to whom to send the footlocker, with a mailing label to affix to the top of the footlocker. Please insure the footlocker for $1000 with UPS (we recommend UPS, as they are easier and more reliable then the US Postal Service) when you mail it. This makes certain that if the footlocker is lost on its way to the next school, UPS will pay for it and not your school.

What do I do if something is missing or broken when the footlocker arrives, or is missing or broken when it leaves my classroom?

If an item is missing or broken when you initially inventory the footlocker, **CONTACT US IMMEDIATELY** (406-444-4789), in addition to sending us the completed (before and after use) inventory form. This allows us to track down the missing item. It may also release your school from the responsibility of paying to replace a missing item. If something is broken during its time in your classroom, please call us and let us know so that we can have you send us the item for repair. If an item turns up missing when you inventory before sending it on, please search your classroom. If you cannot find it, your school will be charged for the missing item.

Footlocker Evaluation Form

Evaluator's Name _____ Footlocker Name _____

School Name _____ Phone _____

Address _____ City _____ Zip Code _____

1. How did you use the material? (choose all that apply)

☐ School-wide exhibit ☐ Classroom exhibit ☐ "Hands-on" classroom discussion

☐ Supplement to curriculum ☐ Other_____

2. How would you describe the audience/viewer? (choose all that apply)

☐ Pre-school students ☐ Grade school—Grade____ ☐ High school—Grade____

☐ College students ☐ Seniors ☐ Mixed groups ☐ Special interest

☐ Other_____

2a. How many people viewed/used the footlocker?_____

3. Which of the footlocker materials were most engaging?

☐ Artifacts ☐ Documents ☐ Photographs ☐ Lessons ☐ Video

☐ Audio Cassette ☐ Books ☐ Slides ☐ Other_____

4. Which of the User Guide materials were most useful?

☐ Narratives ☐ Lessons ☐ Resource Materials ☐ Biographies/Vocabulary

☐ Other_____

5. How many class periods did you devote to using the footlocker?

☐ 1-3 ☐ 4-6 ☐ More than 6 ☐ Other_____

6. What activities or materials would you like to see added to this footlocker?

_____

_____

(continued)

7. Would you request this footlocker again? If not, why?

8. What subject areas do you think should be addressed in future footlockers?

9. What were the least useful aspects of the footlocker/User Guide?

10. Other comments.

Montana Historical Society Educational Resources Footlockers, Slides, and Videos

Footlockers

Stones and Bones: Prehistoric Tools from Montana's Past— Explores Montana's prehistory and archaeology through a study of reproduction stone and bone tools. Contains casts and reproductions from the Anzick collection.

Daily Life on the Plains: 1820-1900— Developed by Montana Fish, Wildlife, and Parks, this footlocker includes items used by American Indians, such as a painted deerskin robe, parfleche, war regalia case, shield, Indian games, and many creative and educational curriculum materials.

Discover the Corps of Discovery: The Lewis and Clark Expedition in Montana— Investigates the Corps' journey through Montana and their encounters with American Indians. Includes a Grizzly hide, trade goods, books, and more!

Cavalry and Infantry: The U.S. Military on the Montana Frontier— Illustrates the function of the U. S. military and the life of an enlisted man on Montana's frontier, 1860 to 1890.

From Traps to Caps: The Montana Fur Trade— Gives students a glimpse at how fur traders, 1810-1860, lived and made their living along the creeks and valleys of Montana.

Inside and Outside the Home: Homesteading in Montana 1900-1920— Focuses on the thousands of people who came to Montana's plains in the early 20th century in hope of make a living through dry-land farming.

Prehistoric Life in Montana— Explores Montana prehistory and archaeology through a study of the Pictograph Cave prehistoric site.

Gold, Silver, and Coal—Oh My!: Mining Montana's Wealth— Lets students consider what drew so many people to Montana in the 19th century and how the mining industry developed and declined.

Coming to Montana: Immigrants from Around the World— Montana, not unlike the rest of America, is a land of immigrants, people who came from all over the world in search of their fortunes and a better way of life. This footlocker showcases the culture, countries, traditions, and foodways of these immigrants through reproduction artifacts, clothing, toys, and activities.

(continued)

Montana Indians: 1860-1920— Continues the story of Montana's First People during the time when miners, ranchers, and the military came West and conflicted with the Indians' traditional ways of life.

Woolies and Whinnies: The Sheep and Cattle Industry in Montana—Looks at the fascinating stories of cattle, horse, and sheep ranching in Montana from 1870 to 1920.

The Cowboy Artist: A View of Montana History— Over 40 Charles M. Russell prints, a slide show, cowboy songs, and hands-on artifacts are used as a window into Montana history. Lessons discuss Russell's art and how he interpreted aspects of Montana history, including the Lewis and Clark expedition, cowboy and western life, and Montana's Indians. Students will learn art appreciation skills and learn how to interpret paintings, in addition to creating their own masterpieces on Montana history topics.

The Treasure Chest: A Look at the Montana State Symbols—The Grizzly Bear, Cutthroat Trout, Bitterroot, and all of the other state's symbols are an important connection to Montana's history. This footlocker will provide students the opportunity to explore hands-on educational activities to gain a greater appreciation of our state's symbols and their meanings.

Lifeways of Montana's First People—Contains reproduction artifacts and contemporary American Indian objects, as well as lessons that focus on the lifeways of the five tribes (Salish, Blackfeet, Nez Perce, Shoshone, and Crow) who utilized the land we now know as Montana in the years around 1800. Lessons will focus on aspects of the tribes' lifeways prior to the Corps of Discovery's expedition, and an encounter with the Corps.

East Meets West: The Chinese Experience in Montana— The Chinese were one of the largest groups of immigrants that flocked in to Montana during the 1800s in search of gold, however only a few remain today. Lessons explore who came to Montana and why, the customs that they brought with them to America, how they contributed to Montana communities, and why they left.

Architecture: It's All Around You— In every town and city, Montana is rich in historic architecture. This footlocker explores the different architectural styles and elements of buildings, including barns, grain elevators, railroad stations, houses, and stores, plus ways in which we can keep those buildings around for future generations.

Tools of the Trade: Montana Industry and Technology— Explores the evolution of tools and technology in Montana from the 1600's to the present. Includes reproduction artifacts that represent tools from various trades, including: the timber and mining industries, fur trapping, railroad, ranching and farming, and the tourism industry.

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SLIDES

Children in Montana— presents life in Montana during the late 1800s and early 1900s through images of children and their written reminiscences.

Fight for Statehood and Montana's Capital— outlines how Montana struggled to become a state and to select its capital city.

Frontier Towns— illustrates the development, character, and design of early Montana communities.

Jeannette Rankin: Woman of Peace— presents the life and political influence of the first woman elected to Congress.

Native Americans Lose Their Lands— examines the painful transition for native peoples to reservations.

Power Politics in Montana— covers the period of 1889 to the First World War when Montana politics were influenced most by the copper industry.

The Depression in Montana— examines the impact of the Depression and the federal response to the Depression in Montana.

The Energy Industry— discusses the history and future of the energy industry in Montana.

Transportation— describes how people traveled in each era of Montana's development and why transportation has so influenced our history.

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VIDEOS

Capitol Restoration Video— shows the history, art, and architecture of Montana's State Capitol prior to the 1999 restoration. Created by students at Capital High School in Helena.

"I'll ride that horse!" Montana Women Bronc Riders— Montana is the home of a rich tradition of women bronc riders who learned to rope, break, and ride wild horses. Their skill and daring as horsewomen easily led to riding broncs on rodeo circuits around the world. Listen to some to the fascinating women tell their inspiring stories.

Montana: 1492— Montana's Native Americans describe the lifeways of their early ancestors.

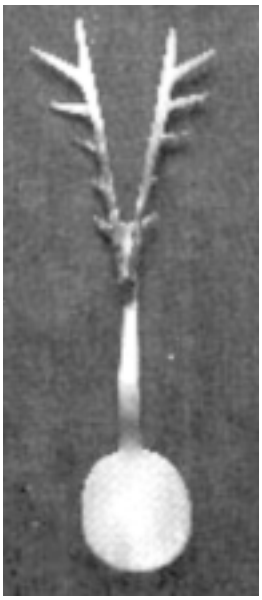
People of the Hearth— features the role of the hearth in the lives of southwestern Montana's Paleoindians.

Russell and His Work— depicts the life and art of Montana's cowboy artist, Charles M. Russell.

The Sheepeaters: Keepers of the Past— When the first white men visited Yellowstone in the early nineteenth century, a group of reclusive Shoshone-speaking Indians known as the Sheepeaters inhabited the Plateau. They had neither guns nor horses and lived a stone-age lifestyle, hunting Rocky Mountain Bighorn sheep for food and clothing. Modern archaeology and anthropology along with firsthand accounts of trappers and explorers help to tell the story of the Sheepeaters.

Primary Sources and How to Use Them

The Montana Historical Society Education Office has prepared a series of worksheets to introduce you and your students to the techniques of investigating historical items: artifacts, documents, maps, and photographs. The worksheets introduce students to the common practice of using artifacts, documents, maps, and photographs to reveal historical information. Through the use of these worksheets, students will acquire skills that will help them better understand the lessons in the User Guide. Students will also be able to take these skills with them to future learning, i.e. research and museum visits. These worksheets help unveil the secrets of artifacts, documents, maps, and photographs.



MONTANA HISTORICAL SOCIETY

See the examples below for insight into using these worksheets.

Artifacts

Pictured at left is an elk-handled spoon, one of 50,000 artifacts preserved by the Montana Historical Society Museum. Here are some things we can decipher just by observing it: It was hand-carved from an animal horn. It looks very delicate.

From these observations, we might conclude that the spoon was probably not for everyday use, but for special occasions. Further research has told us that it was made by a Sioux Indian around 1900. This artifact tells us that the Sioux people carved ornamental items, they used spoons, and they had a spiritual relationship with elk.

Photographs

This photograph is one of 350,000 in the Montana Historical Society Photographic Archives. After looking at the photograph, some of the small "secrets" that we can find in it include: the shadow of the photographer, the rough fence in the background, the belt on the woman's skirt, and the English-style riding saddle.

Questions that might be asked of the woman in the photo are: Does it take a lot of balance to stand on a horse, is it hard? Was it a hot day? Why are you using an English-style riding saddle?

MONTANA HISTORICAL SOCIETY

(continued)

MONTANA HISTORICAL SOCIETY

Documents

This document is part of the Montana Historical Society's archival collection. Reading the document can give us a lot of information: It is an oath pledging to catch thieves. It was signed by 23 men in December of 1863. It mentions secrecy, so obviously this document was only meant to be read by the signers.

Further investigation tell us that this is the original Vigilante Oath signed by the Virginia City Vigilantes in 1863. The two things this document tell us about life in Montana in the 1860s are: there were lots of thieves in Virginia City and that traditional law enforcement was not enough, so citizens took to vigilance to clean up their community.

Maps

This map is part of the map collection of the Library of Congress. Information that can be gathered from observing the map includes: The subject of the map is the northwestern region of the United States—west of the Mississippi River. The map is dated 1810 and was drawn by William Clark. The three things that are important about this map are: it shows that there is no all-water route to the Pacific Ocean, it documents the Rocky Mountains, and it shows the many tributaries of the Missouri River.

LIBRARY OF CONGRESS

How to Look at an Artifact

(Adapted from the National Archives and Records Administration Artifact Analysis Worksheet.)

Artifact: An object produced or shaped by human workmanship of archaeological or historical interest.

1. What materials were used to make this artifact?

☐ Bone	☐ Wood	☐ Glass	☐ Cotton
☐ Pottery	☐ Stone	☐ Paper	☐ Plastic
☐ Metal	☐ Leather	☐ Cardboard	☐ Other_____

2. Describe how it looks and feels:

Shape _____ **Weight**_____

Color _____ **Moveable Parts** _____

Texture _____ **Anything written, printed, or stamped on it**

Size _____ _____

Draw and color pictures of the object from the top, bottom, and side views.

Top	Bottom	Side

(continued)

3. Uses of the Artifacts.

A. How was this artifact used? _____

B. Who might have used it? _____

C. When might it have been used? _____

D. Can you name a similar item used today? _____

4. Sketch the object you listed in question 3.D.

5. Classroom Discussion

A. What does the artifact tell us about technology of the time in which it was made and used?

_____

_____

B. What does the artifact tell us about the life and times of the people who made and used it?

_____

_____

How to Look at a Photograph

(Adapted from the National Archives and Records Administration Photograph Analysis Worksheet.)

Photograph: **an image recorded by a camera and reproduced on a photosensitive surface.**

1. **Spend some time looking at the whole photograph. Now look at the smallest thing in the photograph that you can find.**

   What secrets do you see? _____

   _____

   _____

2. **Can you find people, objects, or activities in the photograph? List them below.**

   People _____

   _____

   Objects _____

   _____

   Activities _____

   _____

3. **What questions would you like to ask of one of the people in the photograph?**

   _____

   _____

4. **Where could you find the answers to your questions?**

   _____

   _____

How to Look at a Written Document

(Adapted from the National Archives and Records Administration Written Analysis Worksheet.)

Document: **A written paper bearing the original, official, or legal form of something and which can be used to furnish decisive evidence or information.**

1. Type of document:

☐ Newspaper ☐ Journal ☐ Press Release ☐ Diary

☐ Letter ☐ Map ☐ Advertisement ☐ Census Record

☐ Patent ☐ Telegram ☐ Other_____

2. Which of the following is on the document:

☐ Letterhead ☐ Typed Letters ☐ Stamps

☐ Handwriting ☐ Seal ☐ Other _____

3. Date or dates of document:_____

4. Author or creator:_____

5. Who was supposed to read the document?_____

_____

6. List two things the author said that you think are important:

1. _____

2. _____

7. List two things this document tells you about life in Montana at the time it was written:

1. _____

2. _____

8. Write a question to the author left unanswered by the document:

_____

_____

How to Look at a Map

(Adapted from the National Archives and Records Administration Map Analysis Worksheet.)

Map: A representation of a region of the earth or stars.

1. What is the subject of the map?

- ☐ River
- ☐ Stars/Sky
- ☐ Mountains
- ☐ Prairie
- ☐ Town
- ☐ Other _____

2. Which of the following items is on the map?

- ☐ Compass
- ☐ Scale
- ☐ Name of mapmaker
- ☐ Date
- ☐ Key
- ☐ Other _____
- ☐ Notes
- ☐ Title

3. Date of map: _____

4. Mapmaker: _____

5. Where was the map made: _____

6. List three things on this map that you think are important: _____

_____

_____

_____

7. Why do you think this map was drawn? _____

_____

8. Write a question to the mapmaker that is left unanswered by the map.

_____

Standards and Skills

State 4th Grade Social Studies Standards

Lesson Number:	1	2	3	4	5
Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.		✔	✔	✔	
Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.					
Students apply geographic knowledge and skill (e.g., location, place, human/environment interactions, movement, and regions).	✔	✔	✔	✔	
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.	✔			✔	
Students make informed decisions based on an understanding of the economic principles of production, distribution, exchange, and consumption.	✔	✔			✔
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.	✔				

Skill Areas

Lesson Number:	1	2	3	4	5
Using primary documents					✔
Using objects	✔				
Using photographs					
Art	✔	✔	✔	✔	
Science	✔			✔	
Math		✔	✔		
Reading/writing	✔	✔	✔	✔	✔
Map Skills		✔	✔		
Drama, performance, re-creation					
Group work		✔	✔	✔	✔
Research		✔	✔		
Music	✔				
Bodily/Kinesthetic					
Field Trip	✔				

Historical Narrative for Fourth Graders

The Blackfeet

The Blackfeet call themselves "Pikuni," which means "The Real People." However, settlers called them Blackfeet because the bottoms of their moccasins were black. The Blackfeet either dyed their moccasins black or they were darkened by ash from fires.

The Blackfeet considered the buffalo their staff of life, as it provided everything they needed to live. Although they hunted other large animals and also gathered vegetables and berries to eat, the buffalo was their main source of food. They used every part of the buffalo for everyday items such as their tipis, cooking pots, spoons and blankets.

While the Blackfeet are famous for their horsemanship, they did not always own horses. Before horses, the lived in what is known as the "Dog Days." During most of the year, Blackfeet hunting bands, made up of families and relatives, traveled around following and hunting the buffalo. Dogs were used to help the band move, including helping to drag the families' tipis and other things. During the dog days, the Blackfeet had to hunt buffalo by foot using buffalo jumps, surrounds, and pounds. (See "Dog Day Buffalo Hunts.")

When the settlers came west, they traded with the Blackfeet. Blackfeet traded buffalo hides for horses (which they called the elk-dog) and guns. These items changed how the Blackfeet lived because it made it easier for them to travel and hunt. The chase became the preferred way of hunting buffalo. (See "Buffalo Hunting Using Horses.") They also traded for iron pots, iron arrowheads, metal knives, paints and beads which made more time to enjoy family and friends as well as art and beadwork.

However, as more and more pioneers and settlers moved into their territory for land, gold, and railroads, the buffalo began disappearing and the Blackfeet had to adapt to a new way of life without hunting and chasing the buffalo.

The Crow

The Crow name for their tribe is "Apsaalooka" meaning "Children of the Big-Beaked Bird." Extended family was very important to the Crow people. Groups called "clans," that included their grandparents, parents, uncles, aunts, cousins and brothers and sisters, related them. In these clans, an

MONTANA HISTORICAL SOCIETY

Bad Horse, wife Ursula and child—Crow Indians.

continued

aunt was considered a mother, an uncle was considered a father, and cousins were considered brothers and sisters. Because the clan was the family unit, a Crow child had many people she considered a part of her primary family.

Each Crow person was a member of the Crow tribe and also belonged to a clan. Each person also lived with a "band," which was similar to several villages living together. Because there were so many people who lived across a large territory, each band lived in a different geographical area. Once a year during the summer, the entire tribe (all of the bands) would gather together for religious ceremonies and to visit each other.

Each village band had a Council of Chiefs who was led by a Head Chief, who was called "The Good Man." Each village and band also had other "officials" such as the camp police, the camp crier (or spokesperson), and the weatherman and medicine man, who were both advisors to the chief.

A chief had to earn his position by achieving each of the four established war deeds:

- Counting coup. This means striking an enemy with your hand, a stick or a weapon without killing him.
- Capturing a picketed horse from within the enemy camp. This was a very brave act as the finest horses (usually ones used for buffalo hunting) were picketed right outside the owner's tipi. This meant one had to be very quiet so as not to wake up the sleeping people, but also not alarm the horse.
- Taking away an enemy's weapon. This was a very brave act because it counted on hand to hand combat rather than using guns.
- Leading a war party that returned to camp safely without anybody being killed.

If several men had achieved all four deeds, the village or band would consider them part of the council of chiefs, but only one would rank as the head chief. The head chief was chosen not only because of his war deeds, but also because the people respected him for his leadership ability, speaking ability, personality, medicine/spiritual power, wisdom, generosity and honesty. A head chief only held his position for as long as the people had confidence in him.

When the settlers moved into Crow Country, they did not understand that the Crow were a highly organized tribe that had such a structured family. However, this organization brought order to the tribe as well as an individual's responsibility to the group.

The Nez Perce

The Nez Perce stories of their history tell of their people's beginning in north central Idaho at the dawn of time. Archaeologists have found evidence of the Nez Perce in their homelands that dates back over 11,000 years ago. The name "Nez Perce" is a French term

MONTANA HISTORICAL SOCIETY

Yellow Wolf—Warrior of Nez Perce Tribe.

continued

for pierced nose. The actual tribal name of the Nez Perce is Nimiipuu, meaning 'the People". The homelands of the Nimiipuu included a large land base in north central Idaho, southeastern Washington and northeastern Oregon.

The Nimiipuu made their living by hunting, fishing, and plant gathering. The Clearwater and Snake rives provided an abundance of fish, and the high plateaus were bountiful with plants. Fishing was the largest part of the Nez Perce economy. Camas was an important plant the Nez Perce harvested. It has a sweet, bulbous edible root that was baked in an earthen oven. Some areas were so plentiful with camas that they looked like small lakes or ponds. The Nimiipuu believed that the land and resources should be respected. This belief was shown through the practice of harvesting only what was needed and the care taken not to waste anything. Thanksgiving and prayer were an important part of hunting, fishing, and gathering.

Newcomers to America brought with them many different things, including livestock. The Nez Perce acquired the horse in the early 1700's. Horses made several dramatic changes in the lifestyle of the tribe. People were able to travel longer distances and transport large amounts of goods. Horses also introduced a new system of wealth in Nez Perce society. A person that owned many horses was thought of as rich. The Nimiipuu became expert riders and began breeding the horse for qualities of strength and endurance. In 1805, when the Nez Perce saved the lives of Lewis and Clark, Lewis later wrote in his journal, "Their horses appear to be of an excellent race, they are lofty, elegantly formed, active and durable."

The Nimiipuu had two names for their horse, "Skikum", and later "Maumin" (a name derived from the tribe's trading with the Mormons). As settlers moved into Nez Perce homelands, they noticed the spotted breed in the Palouse countryside north of central Idaho. They began to refer to the horse as a "Palouse horse", which later became "a Palouse", and eventually, "Appaloosa". The Appaloosa became officially recognized as a breed in 1938.

The Salish

The Salish Tribe of the Flathead Indian Reservation in Montana refer to themselves as the Sqelix – the People. More properly they would be referred to as Selish, and more specifically they were called S'Intcistcwtik, People of the Red Willow River, referring to the Bitterroot River. The Salish tell of having lived in what is now Montana from the time Coyote killed off the Natlisqe – the giants. Tribal oral history tells that the Salish speaking people were placed in their aboriginal homelands and lived as one large tribe until the land could not support their population. The tribe then broke into bands that could be more easily supported by the seasonal supply of foods. The Salish have always considered the Bitterroot Valley their homeland, even though before the 17th or 18th century there were several Salish bands based east of the Continental Divide, in such areas as the Big Hole Valley, the Butte area, the Helena area and the Three Forks vicinity. Salish language place names are still remembered for numerous sites as far east as the Sweetgrass Hills, the Milk River, and the Bear Paw Mountains.

From the beginning of time, the Salish people made their living off the land through a complex pattern of seasonal hunting and gathering activities. The land provided all that the people needed. Elders say that life was hard, but good. Spring would yield a plentiful bitterroot harvest, followed by sweet camas bulbs in June. The bloom of the wild rose signaled the people that the buffalo calves had been born, and that it was time for the summer buffalo hunt. Throughout the rest of the summer berries and fruits, including serviceberries, huckleberries, and chokecherries would be gathered, dried and

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stored. The Salish regularly harvested hundreds of different plants for food, medicinal, and utilitarian purposes.

In the fall, hunting began in earnest. Men hunted for large game, which the women butchered, dried and stored for winter. As the hunters brought home elk, deer, and moose, the women tanned hides for clothes, moccasins and other items such as a parfleche. A parfleche is a rawhide container used for storing a variety of things like dried foods and clothing. Fishing was also important throughout the year. Both fishhooks and weirs were used to catch fish. Elders tell of days when the fish were so plentiful that you could almost cross the creeks walking on their backs.

The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women repaired clothing while men made and repaired tools and weapons. Coyote stories were brought out with the first snow. This was a sacred and happy time when ceremonial dances would be held.

This seasonal round continued for the people until the reservation period. However, certain changes began to take place as tribes were pushed westward. By the 1800's both guns and horses had been introduced, and with the compacting of tribal populations resources began to be more intensively harvested. Perhaps for the first time since time immemorial, the Salish found themselves in competition for resources.

The Shoshone

The Shoshone hunted buffalo for food, shelter and everyday items, like other plains tribes. However, they were also known as great fisherman. They built weirs and dams to catch salmon and shared their fishing grounds with their neighbors, the Nez Perce and Salish. In springtime, they broke into smaller groups for hunting and in late summer they traveled to fisheries to fish for salmon. During the midsummer and fall, they hunted for buffalo and other game. They also collected roots and plants to eat.

The Shoshone began owning horses (they traded other tribes for them) in the 1700's. Horses allowed them to travel greater distances to hunt, fish, explore and visit. For most of the year, the Shoshone traveled their vast territory to hunt the buffalo and during the winter, they lived in clan groups for protection and to share resources. During the spring and fall, each clan would send a representative to meetings with other clan leaders where decisions and plans were made for their tribal governance and annual events.

The Shoshone, like many other tribes, were extensive traders with pioneers, settlers, and fur-trappers for many things that made life easier for them. They traded buffalo robes, beaver pelts, horses, baskets, artwork, and other types of animal hides for metal pots, guns, metal arrowheads, food, beads and cloth.

The tribe was called the "Shoshone" by pioneers and settlers because of a language misunderstanding. The word "Shoshone" means 'grassy area.' When the settlers entered other tribes' territory, the other tribes would urge them back onto the trail, over the hills and into the next valley by shouting, "shoshone, shoshone" (meaning 'you will find lots of good grass over there') and the settlers mistook the name Shoshone for the people living there.

Other tribes called the Shoshone the "Snakes," because the Shoshone sign language for themselves was a zigzag gesture. This gesture explained how they were basket weavers and, for some, of their lodges, by weaving them out of grass and bark. Other tribes called them "snake-eaters," which was probably because the Shoshone ate a long fish called the ling, which looked like a snake.

Historical Narrative for Instructors

The Blackfeet

The Blackfeet are a confederacy of independent tribes separated by the Canadian Border (Medicine Line). In Montana, the tribe is called the Pikuni. In Canada, the tribes are called the Blood (or Kainaih) and the Northern Blackfoot (or Siksika). The name "Blackfeet" originates either because they dyed their moccasins black or their moccasins were darkened by prairie fires. Prior to the creation of the Canadian border, the tribes were politically independent but spoke the same language, shared the same customs, intermarried, and fought common enemies. Together, this confederacy was the strongest military power on the northwestern plains. While the border has affected many aspects of their relationships, these groups have remained connected by family, language and much of the same cultural history and perspective.

Some modern scholars theorize that the Blackfeet, because of their linguistic family, migrated westward over three centuries ago from the northern Great Lakes Region either because other tribes growing populations crowded them out or because they wanted more country for big-game hunting. However, it is important to remember that Blackfeet origin stories describe their current setting as having been eternally Blackfeet and this point of view is just as valid as the migration theories.

Before the Blackfeet acquired the horse, they relied on dogs to help them travel and hunt their staff of life - the buffalo. This part of the tribe's history is known as the "Dog Days." During most of the year, Blackfeet hunting bands, made up of families and relatives, traveled around following and hunting the buffalo. Dogs were used to help the band move, including helping to drag the families' tipis, (which were smaller then ones used later because the size was limited by how much weight the dog could drag).

However, by the early 1700's, the horse (called the elk-dog) made travel and buffalo hunting easier for the Blackfeet. Because they could hunt more buffalo, they began trading buffalo hides and meat with pioneers, fur-traders and settlers for many items that radically changed their way of life. Guns, iron arrowheads, metal knives and axes changed warfare and these, in combination with the horse, helped the Blackfeet expand their territory to become the military power of the plains. Iron kettles, rings, beads, paints and blankets made more time for family events and artistic pursuits. However, the continuing stream of settlers into Blackfeet territory, who came for land, mined for gold, and built the railroad, soon cut this time of material comfort short.

The buffalo remained the most important economic resource for the Blackfeet until the 1880's when the buffalo were nearly killed to extinction by soldiers and buffalo hide traders. This new type of "hunter" did not use the buffalo for meat or tools and they only killed the buffalo for their hides. This reduced the numbers of buffalo the Blackfeet could hunt for their survival. However, the Blackfeet found ways to adapt to a new way of life and survive.

The Crow

The Crow name for their tribe is "Apsaalooka" meaning "Children of the Big-Beaked Bird." The Crow were bound together, not only by tribal customs and culture, but were also connected to each other through a kinship system. The extended family unit was very important to a Crow person and was organized by matrilineal clans, which were the basic units of social organization.

Each clan was composed of a group of related families so it included many more people than a nuclear family. There was a strict code of behavior based on their relation

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to one another and this was reflected in how they addressed each other. For example, on the mother's side of the family, there were no designations for "aunt" and "uncle" or "cousin." Instead, the matrilineal extended family was seen as "mother" for an aunt, "father" for uncle and "brother or sister" for cousins. Social control was achieved primarily through clan obligations and relationships such as public ridicule or "teasing cousins" which effectively punished offenses against their customs.

A Crow family included many people – blood relatives, clan members, and members of the father's clan. One clan would also consider other clans, who were allies of theirs, as family members. It was considered taboo to marry your family members, which included clan family. To allow for marriage, and because the clans were so large, not all members of a clan lived together and members of several different clans traveled together.

The Crow tribe was also organized around three bands that were based primarily on geography, but were also to some extent, political divisions. The "Mountain Crow" band lived in northern Wyoming and southern Montana along the Bighorn Mountains. The "River Crow" territory ranged from the Yellowstone River to the Musselshell. The "Kicked-in-the-Bellies" spent the winter in the Wind River country in Wyoming and spent summers on the eastern side of the Bighorn Mountains.

During the winter, the people split up and lived in individual villages to share resources and for better protection. However, for most of the year, they lived in bands (several clans living in a common area). Once a year during the summer, the entire tribe (all of the bands) would gather together for religious ceremonies and to visit each other.

The Crow also had a highly organized system of government. While there was not a strong central organization that governed over the entire tribe, each village and band did have a head chief, called "The Good Man," who worked with the Council of Chiefs. During the summer gatherings, the most respected of the three band chiefs would serve as "Chief of all Chiefs" during the event. Each village and band also had other "officials" such as the camp police (the regulators and enforcers of council decisions), the camp crier (the spokesperson of the chief and council), and the weatherman and medicine man (who were both advisors to the chief).

Chiefs did not inherit their positions, nor were they elected or appointed. They earned their position through merit. To become a leader, one had to achieve each of the four established war deeds of: counting coup—striking an enemy with your hand, a stick or a weapon without killing them; capturing a picketed horse from within the enemy camp; taking away an enemy's weapon; and leading a war party that returned to camp safely without loss. If several men had achieved all four deeds, the village or band would consider them part of the council of chiefs, but only one would rank as the head chief. The head chief was chosen not only because of his war deeds, but also because the people respected him for his leadership ability, persuasive oratory, charisma, medicine/spiritual power, wisdom, generosity and honesty. A head chief only held his position for as long as the people had confidence in him.

When the pioneers and settlers moved west, they did not understand that the Crow were a highly organized tribe that was regulated by family and clan ties; by political, religious and war leaders; and by customs that all people respected and observed. This organization brought order to the tribe as well as an individual's responsibility to the group. The cultural, familial, social and political differences between the Crow and settlers' cultures often caused misunderstandings between them.

The Nez Perce

The oral history of the Nez Perce tells of their creation in north central Idaho at the dawn of time. Archaeological evidence of the Nez Perce in their homelands dates back more than 11,000 years ago. The name "Nez

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Perce" is a French term for pierced nose. The actual tribal name for the Nez Perce is Nimiipuu, meaning "the People". Sometimes the Nez Perce are referred to as the "Sahaptint" people, after their language. Nimiipuu aboriginal territory included a large land base in north central Idaho, southeastern Washington and northeastern Oregon. Culturally, the Nimiipuu are part of the Plateau Tribal region. Tribal economy was based on hunting, fishing, and gathering, with fishing being the primary resource. The Nez Perce were skilled fishermen, using hooks, nets, spears and weirs. Weirs are fish traps made from woven willow brush.

The Clearwater and Snake rivers, along with their tributaries provided an abundance of salmon. Edible camas lily was bountiful on the high plateaus and sometimes in such volume that that the meadows would look like small lakes or ponds. Other plants provided sustenance, medicines, and utilitarian items. Game was plentiful and the land provided all the resources the people needed. Cultural and spiritual values were evidenced in respectful use of the land and plant and animal communities. Toohoolhoolzote, a prominent Nez Perce leader said, "The earth is part of my body…I belong to the land out of which I came. The earth is my mother."

As the westward movement progressed, tribal people began to feel impacts. Prior to settlers entering Nimiipuu homelands, a different newcomer entered, one that would forever change the lifeways of the Nez Perce. In the early 1700's the Nimiipuu acquired the horse and soon became expert riders and began breeding the horse for qualities of strength and endurance. The Nez Perce called their horses "Sikum", and later "Maumin" (a name derived form the tribe's trading with Mormons). When settlers moved into Nimiipuu territory, they noticed the spotted breed horses roaming the Palouse countryside north of central Idaho. They began to refer to the horse as a "Palouse horse". This term eventually changed to "a Palouse", and eventually to "Appaloosa". The Appaloosa was officially recognized as a breed in 1938.

The Salish

The Salish Tribe of the Flathead Indian Reservation in Montana refer to themselves as the Sqelix– the People. More specifically when the tribe was headquartered in the Bitterroot valley they were called S'Intcistcwtik, People of the Red Willow River, referring to the Bitterroot River. The Salish tell of having lived in what is now Montana from the time Coyote killed off the Natlisqe – the giants. Tribal oral history tells that the Salish speaking people were placed in their aboriginal homelands and lived as one large tribe until the land could not support their population. The tribe then broke into bands that could be more easily supported by the seasonal supply of foods. The Salish have always considered the Bitterroot Valley their homeland, even though before the 17th or 18th century there were several Salish bands based east of the Continental Divide, in such areas as the Big Hole Valley, the Butte area, the Helena area and the Three Forks vicinity. Salish language place names are still remembered for numerous sites as far east as the Sweetgrass Hills, the Milk River, and the Bear Paw Mountains. Aboriginal territory of the Salish Tribe included a land base of over 22 million acres. The Hellgate Treaty of 1855 reduced that land base to $1\frac{1}{4}$ million acres.

From the beginning of time, the Salish people made their living off the land through a complex pattern of seasonal hunting and gathering activities. The land provided all that the people needed. Elders say that life was hard, but good. Spring would yield a plentiful bitterroot harvest, followed by sweet camas bulbs in June. The bloom of the wild rose signaled the people that the buffalo calves had been born, and that it was time for the summer buffalo hunt. Throughout the rest of the summer berries and fruits, including serviceberries, huckleberries, and chokecherries would be gathered, dried and stored. The Salish regularly harvested hundreds of different plants for food, medicinal, and utilitarian purposes.

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The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women repaired clothing while men made and repaired tools and weapons. Coyote stories were brought out with the first snow. This was a sacred and happy time when ceremonial dances would be held.

This seasonal round continued for the people until the reservation period. However, certain changes began to take place as tribes were pushed westward. By the 1800's both guns and horses had been introduced, and with the compacting of tribal populations resources began to be more intensively harvested. Perhaps for the first time since time immemorial, the Salish found themselves in competition for resources. The westward movement of newcomers brought a demand for Indian lands. When the Salish, Pend d'Oreille, and Kootenai Tribes met with Isaac Stevens at the Hellgate Treaty negotiations, they reluctantly ceded their expansive homelands and reserved $1\frac{1}{4}$ million acres, and the promise of a land base in the Bitterroot for the Salish. A survey was to be done to determine the reserved lands in the Bitterroot. The survey was never done however, and the Salish found themselves not only reduced to a fraction of their aboriginal territory, but also dispossessed and displaced from their beloved homelands in the Bitterroot Valley.

The Shoshone

The "Shoshone" belong to a larger language group, who all speak a dialect of the Uto-Aztekan language. There were three distinct groups of Shoshones: the Western Shoshones, in central and northeastern Nevada, southeastern California, and northwestern Utah; the Northern Shoshones, in southern Idaho; and the Eastern Shoshones, in western Wyoming.

While the Shoshone hunted buffalo for food, shelter and everyday items, like other plains tribes, they were also known as great fisherman. They built weirs and dams to catch salmon and shared their fishing grounds with their neighbors, the Nez Perce and Salish. During spring, they broke into smaller groups for hunting and in late spring and summer they traveled to fisheries for salmon. During the midsummer and fall, they hunted for buffalo and other game. They also collected roots and plants. The acquisition of horses, in the 1700's, allowed them to travel greater distances to hunt, fish, explore and visit. For most of the year, the Shoshone traveled their vast territory to hunt the buffalo and during the winter, they lived in clan groups for protection and to share resources. During the spring and fall, each clan would send a representative to meetings with other clan leaders where decisions and plans were made for their tribal governance and annual events.

The tribe was called the "Shoshone" by pioneers and settlers because of a language misunderstanding. The word "Shoshone" means 'grassy area.' When the settlers would enter other tribes' territory, the other tribes would urge them back onto the trail, over the hills and into the next valley by shouting, "shoshone, shoshone" (meaning 'you will find lots of good grass over there') and the settlers mistook the name Shoshone for the people living there.

Other tribes called the Shoshone the "Snakes," because the Shoshone sign for themselves was a serpentine gesture, which explained how they were weavers of baskets and, for some, of their own living quarters. Other tribes called them "snake-eaters," which was probably because the Shoshone ate a long fish called the ling, which looked like a snake.

Outline for Classroom Presentation

I. First People

A. Where did they come from?

B. Where did they live while in Montana?

C. What did they do here?
   1. hunters and gatherers
   2. cultivators

II. Life in an Indian Village

A. What is a tribe?
   1. family and relations
   2. things that work better together

B. How do children learn?
   1. toys and models
   2. learn by watching
   3. sports and leisure

C. Where do Indians live?
   1. tipi design
   2. furniture and hearth
   3. portable qualities

D. What do they eat?
   1. buffalo hunt
      a. horseback
      b. pishkun
      c. use of all body parts
   2. berry and root gathering
      a. pemmican
      b. bitterroot, camas
      c. berries

E. What do they wear?
   1. leggings, dresses, moccasins, headdress
   2. beadwork, quillwork
   3. leather
   4. fabric during reservation period

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III. Spiritual Connections

A. What was their religion?
   1. great spirits
   2. vision quest
   3. tribal elders, valued members
   4. sacred artifacts

B. What happened when the missionaries came?
   1. magic power of the "Black Robes"
   2. misunderstanding and suspicion

IV. Culture Clashes

A. Why were there difficulties between white and the native people?
   1. differences in land values
   2. philosophical differences
   3. "ownership"
   4. alcohol and disease

B. What happened in the end?
   1. assimilation
   2. force

V. Reservation Period

A. What is a reservation?
   1. Dawes Act of 1887
   2. citizenship
   3. marginal land, not always home land

B. How many reservations are there in Montana?
   1. seven reservations: Flathead, Blackfeet, Crow, Ft. Belknap, Ft. Peck, Northern Cheyenne, Rocky Boy
   2. became farmers and ranchers when able

C. How did reservations affect Native People?
   1. many impoverished
   2. loss of language and culture
   3. few were able to move outside the reservation

Amazing Montanans—Biography

Running Eagle (Pi'tamaka), Blackfeet (Piegan) Woman Warrior

Running Eagle grew up a typical Blackfeet girl named Brown Weasel Woman. She had two brothers and two sisters, her mother was a well-respected homemaker and her father was a well-known warrior. Brown Weasel Woman's education included learning about how to take care of the household, raise children, cook and make clothes.

However, Brown Weasel Woman's life began to change when she asked her father to make her a bow and arrow and to teach her how to shoot it. She loved learning the ways of a warrior and soon gave up the work of the household in exchange for hunting buffalo with her father. During one of these buffalo hunts, the group of hunters encountered an enemy war party and when they retreated at top speed to escape their enemies, her father had his horse shot out from under him and he was injured. Although it was very

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MONTANA HISTORICAL SOCIETY

Putting up tipi poles, Blackfeet Indians, no date, unidentified photographer.

dangerous, Brown Weasel Woman turned back, picked up her father and escaped. One of the bravest deeds a warrior could perform was to face the enemy while riding back to rescue someone who was left behind. So when she returned to camp, the people honored her for being courageous.

Soon after, her mother became very ill and, because she was the oldest child, Brown Weasel Woman took over the chores of the household to help her mother. Although she was an excellent home maker, she did not have any interest in doing any of it. She enjoyed the men's activities of hunting and war much more. Although many of the men took an interest in her, she did not have any interest in having a boyfriend or becoming married.

The turning point of Brown Weasel Woman's life came when her father was killed during a war party and her mother died soon afterwards. Brown Weasel Woman suddenly became responsible for her brothers and sisters. She took on the role as the head of the family which meant that she hunted for and protected her family. Because of this new responsibility, a widowed woman moved in to help with the household chores and to help teach her brothers and sisters.

Brown Weasel Woman's first war adventure was against the Crows who had stolen some Blackfeet horses. It took the war party several days to get to Crow country, but when they arrived, the Blackfeet were successful at stealing many of the Crow's horses. Brown Weasel Woman stole eleven horses by herself. Although the Crows chased them for a while, the Blackfeet got safely back to their camp.

On the way back to the camp, Brown Weasel Woman was on watch duty from the top of a butte, while the others rested in a hidden location. She saw two enemies approaching, and before she could reach the men to warn them of the danger, the enemies were ready to round up and steal their horses. Brown Weasel Woman ran down the butte with her rifle and grabbed the rope of the herd's lead horse to keep the rest from running away. The enemies saw that she was a woman and began to close in on her because they did not expect any trouble from her. Brown Weasel Woman shot the enemy who carried a rifle and forced the other one to turn and run. She grabbed the fallen enemy's rifle and shot at the one running away but missed him. The men were very impressed by her courage of saving the horses and killing an enemy.

Her second adventure was against the Pend d'Oreille, who lived across the mountains. This time they captured over 600 horses. Although she was shot at when they were retreating, the two arrows both struck her shield and she was not injured.

During the summer, when all of the Blackfeet gathered to visit and celebrate with each other, Brown Weasel Woman was asked to get up with the other warriors and tell the people about her adventures. She was one of the very few women to actually go on war parties and hunt buffalo so the people were excited to hear her stories and they applauded loudly after hearing her. Then Lone Walker, the head chief, honored her in a way that was never done before for a woman. He gave her a new name – Running Eagle – a name carried by several famous warriors before her.

Running Eagle became very successful at the men's activities and went on to become a powerful warrior. She has become one of the most famous women in Blackfeet history.

Amazing Montanans—Biography

Pretty Shield, Crow

On the plains of eastern Montana in the year 1857, a baby girl was born among the Crow tribe. She would come to be known as Pretty Shield, Medicine Woman of the Crow Nation. Growing up in a time of turmoil and change, Pretty Shield saw the first white settlers come into Crow country. Though the landscape and lifestyle was changing daily around her, Pretty Shield grew up in the traditional Crow way and as an adult maintained the old ways and taught them to others.

Pretty Shield married a well known medicine man, Goes Ahead, and when they lost a baby girl, she grieved and mourned for two moons. When she was in the hills mourning for the death of her little girl, Pretty Shield "went into a visionary trance and little ants came to her and took her to their lodge. In the back of the lodge, at the center of the place of honor, sat a golden eagle. The eagle did not speak, but the ants told Pretty Shield that they were her friends" (*Grandmother's Grandchild*, p. 36). From that time on she told people to watch out for the ants and often gifted them with beads. On one occasion, she used dirt from an ant pile to cure a child of a bad spider bite.

Her family arranged Pretty Shield's marriage to Goes Ahead when she was just a young girl. Goes Ahead was a handsome and kind man, and Pretty Shield was happy to become his wife, which she did at the age of 16. They had five children, but two of them died at a young age. Goes Ahead had two other wives who were Pretty Shield's older and younger sister. At this time it was not uncommon for a man to have more than one wife if he was a good provider and able to care for them. Of the three wives, Pretty

University of Nebraska Press

Goes Ahead and Pretty Shield together, c. 1895.

Shield was like the queen. She was the one Goes Ahead favored and she was the one that would always ride his war pony when he returned form battle. This was a great honor for a wife – to be chosen to ride her husband's war pony through camp.

Both Goes Ahead and Pretty Shield were well known healers among their people. Their knowledge of medicinal plants and healing abilities brought many people to their home. Pretty Shield made a point to teach her granddaughter about healing plants and the

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old ways. She wished that the traditional Crow life would be preserved and continue. "I hope I can save my grandchildren. But times have changed so fast that they have left me behind. I do not understand these times. I am walking in the dark. Ours was a different world before the buffalo went away…" (*Pretty Shield, Medicine Woman of the Crow).

Pretty Shield lost her husband in 1919. She remained a widow for twenty-five years, even though many men that proposed to her. She chose to remain faithful to the memory of her beloved Goes Ahead. At the age of 74, she met Frank Bird Linderman who was to spend hours interviewing her that he later compiled into a book of her life. Linderman came to admire and respect Pretty Shield, along with many other people. In deep affection her granddaughter Alma remarked, "She had a song for everything. My grandma had a song for everything" (*Grandmother's Grandchild*, p. 54).

Amazing Montanans—Biography

Catherine Baptiste, Nez Perce

The 1800's were a time of change for all Indian people in North America. Newcomers to the continent brought beliefs, technology, animals, and diseases that would change the lifeways and future of Indian people forever. One such change was the intermarriage among Indian people and also between Indian people and the newcomers. Catherine Baptiste was a person born of such change about 1815. Her father was a mixed blood Mohawk, and her mother was Nez Perce, belonging to one of the leading families of the Nez Perce tribe. Catherine's mother was described in writing, "as one of the last royals of the Nez Perce. She in her age was still fine of face and of a decidedly aristocratic style of speech and conduct." Catherine's father, who was known only as Baptiste, had made his way into the Columbia River country during the fur trading years. He had taken an active role in the War of 1812 when the Mohawk and other people of the Iroquois Confederacy tended to be on the side of the British.

UNIVERSITY OF MONTANA ARCHIVES

Catherine Baptiste McDonald

Catherine was quite close to her father and accompanied him on many of his travels. A year before Catherine married Angus McDonald, Scottish Highlander and employee of the Hudson Bay Company, she took an adventurous and dangerous trip with her father. The journey was a trapping and trading expedition from the Rocky Mountains down the Colorado River to the Gulf of California. Catherine exhibited extreme bravery on this trip when a raiding party came upon their camp. Catherine was able to mount her father's favorite horse in the midst of the enemy party sweeping their horses away. Soon after, their leader, Dalpier, standing 10 steps away from Catherine, shot at the retreating enemy, only to be hit himself, falling dead right in front of Catherine. Their party had to return to the rendezvous place to get more horses, and along the way Catherine met a Pauite woman with swollen limbs. She had been left behind by her man, sitting in the sand, weeping. In kindness and generosity, Catherine put her on her own horse, and walked the rest of the way to the camp. In later years, Catherine entertained her children by telling them stories, including many events that she experienced on this expedition with her father. So familiar with the story, her husband Angus eventually wrote it down in a heavy ledger. The story is preserved today in the library of the University of Montana.

Throughout the story Catherine's attention to detail and description of the natural world convey the deep knowledge and naturalist intelligence that was common among Indian people during that time. The ability to "read" landscapes was a necessary skill to survive well upon the land.

Amazing Montanans—Biography

Red Dress (Quilix), Pend d'Oreille

WASHINGTON STATE UNIVERSITY LIBRARIES

Quilix at War with the Crow. Nicolas Point, S.J. America, ca. 1846-47.

Imagine that you are a Pend d'Oreille man or woman living during the 17th century. What would you be doing each day? Hunting? Gathering food and medicinal plants and making and repairing clothing, tools household items and weapons. What talents or skills do you think you would be known for? Would you be a leader, perhaps a hunting or war chief? Or maybe you would be known for your beautifully tanned dresses, shirts and leggings exquisitely decorated with dyed porcupine quills and shells. Maybe you are known among many tribes for being a skilled artisan.

If you imagined yourself as a woman, you probably did not think of yourself as a warrior. Men and women had distinct roles in the past. Though they had different responsibilities and duties, they all contributed to the good of the community, so men and women were both respected. Men and women shared some roles and though we often hear of "medicine men", many women were also powerful healers known to have great medicine power. So also, women were allowed to take on the role of a warrior. You must remember that at this time people did not shoot each other from afar. They were engaged in hand-to-hand combat. Such fighting required courage, strength and bravery to confront the enemy face to face. Warriors protected their people with a fierceness that enabled them to face their enemy up close - touching them or taunting them as a way of exhibiting your bravery. This was called "counting coup", and was considered a deed of great honor.

Quilix, was such a woman of honor and courage. She chose to take on the role of a warrior. Quilix translates Red Dress or Red Shirt. Quilix was a member of the Pend d'Oreille tribe. The Pend d'Oreille are a relative tribe of the Salish and lived close to each other, speaking the same language. In the 1840's, Nicholas Point, S.J., French artist and college educator came to the Northwest and visited the Salish and Pend d'Oreille tribes. While he was here, he drew some pictures of some of the remarkable people and events that he witnessed. Quilix was one of these remarkable people that he saw. While he was here, he watched her fight in two significant battles - one with the Crow, and another with the Blackfeet. The battle with the Blackfeet resulted in the death of thirty enemy warriors. Impressed with her courage and strength, Point drew her as she fought hand to hand with the enemy warriors. These drawings have been preserved as a historic record and documentation of the Indian woman as warrior. While there is not much of a written record of Quilix, this we do know - she was respected and feared as a warrior. The rest is left to our imagination.

Amazing Montanans—Biography

Sakakawea, Shoshone

MICHAEL HAYNES

Sakakawea and son Jean Baptiste.

Sakakawea is best known as the Indian woman who led the Lewis and Clark journey through the west to the Pacific Ocean when she was about 14 years old. She was purchased from the Hidatsa by a French trader named Charbonneau, who married her. When Lewis and Clark were camped with the Hidatsa, they hired Charbonneau as a guide and interpreter. Charbonneau insisted that Sakakawea go along with the group and she turned out to be the most valuable member of the expedition. Six weeks before the party left Hidatsa Country, Sakakawea gave birth to a son named Jean Baptiste (also called Pompey) and she carried him in a cradleboard on her back throughout the journey to and from the Pacific.

There are two stories as to her tribal origin. Whichever version is correct, Sakakawea did have ties to both tribes that helped the Lewis and Clark journey.

1. **The Hidatsa believe that Sakakawea was Hidatsa. They claim she was captured and taken by the Shoshone. Later, Sakakawea's Shoshone grandmother felt the girl's sadness and prepared her for her return trip back to the Hidatsa. On her way home, Sakakawea was befriended by a wolf that saved her from starvation. She had other adventures and eventually reached the Hidatsa village where her father was waiting for her. "Sakakawea" means "Bird Woman" in Hidatsa.**
2. **The Shoshone believe that Sacagawea was Shoshone. They claim she was captured and taken by the Hidatsa. During the Lewis and Clark journey, when Lewis and Sacagawea crossed the Continental Divide and ventured into Shoshone country for assistance, she and her brother were reunited. "Sacagawea" means "Carrying Burden" in Shoshone.**

Sakakawea was important to the Lewis and Clark expedition because of her knowledge of Indian Country and because she was fluent in both the Hidatsa and Shoshone languages.

Her knowledge of the Shoshone territory and its people helped the party. The Shoshone did not want them going through their area, but Sakakawea told the Shoshone that the group did not mean any harm. The group was able to communicate with the Shoshone

(continued)

people as Sakakawea would translate the Shoshone language into Hidatsa to tell Charbonneau, who would translate it into French, and finally to Francois Labiche who translated into English for Lewis and Clark.

Her relationship with the Shoshone also helped Lewis and Clark survive the winter of 1805. Lewis and Clark were looking for horses before the winter storms began. If they could not get out of the mountains quick enough, the snow would keep them in the mountains and they would starve. Lewis, with a few other men, and Sakakawea, went in search of the Shoshone Indians, because they had horses, to ask for their help. The Shoshone were their only hope to get some horses in order to get across the mountains in time. When they did see a few Shoshone, Lewis attempted to communicate with them, but the Shoshone disappeared. Finally, the party came across a Shoshone woman and a little girl. Lewis offered them gifts of beads and necklaces, to show they were peaceful, and the woman invited the party to their camp. Once there, Sakakawea was reunited with her brother Ca-me-ah-wait. Because she could speak the Shoshone language, and because Lewis brought Sakakawea home, Lewis was able to use Sakakawea to interpret and negotiate for horses with the Shoshone. The party was able to trade for some horses and they survived the winter by getting across the mountains. Sakakawea continued on with the expedition.

Sakakawea contributed to the success of Lewis and Clark's journey many times. She helped them find their way, saved them from starvation by showing them plants, roots and berries they could eat and interpreted their words to other Indian people. Just the fact that she and her baby, Pomp, were with the group, helped other Indian people understand that this large group of white men passing through their territory was peaceful. Without Sakakawea on the journey, Lewis and Clark would not have been successful in their efforts to reach the ocean.

Vocabulary List

Aboriginal – Original or first, such as the original animals or plants occurring in an area.

Appaloosa – A breed of horse developed by the Nez Perce Indians. The name is derived from the Palouse River valley of Idaho and Washington.

Archaeologist – A person who studies past human life and activities largely through the examination of such things as fossil relics and man-made materials.

Bulbous – Referring to a plant that grows bulb-like roots.

Estimate – A rough or approximate calculation.

Fiction – An invented (made-up) story.

Navigate – To set a course of travel on land, water, or air.

Terrain – The physical features of an area of land.

Trade Ledger – A book of accounts showing credits and debits of a trading post.

Trade Token – A metal coin used by traders, commonly having a beaver engraving on one side.

Treaty – A contract in writing between two or more political authorities formally signed by representatives and usually ratified by the lawmaking authority.

Turkmenistan – One of 15 union republics of the former Soviet Union, located north of Iran and Afghanistan. Established in 1925, the country is mainly composed of desert with greatly fluctuating temperatures during the day and the year. In the summer temperatures reach up to 122 degrees Fahrenheit and in the winter –27 degrees Fahrenheit. Humidity is low and rainfall is meager. It is believed that the breed of horse utilized by the Nez Perce came from this area.

Utilitarian – Having the characteristic of usefulness.

Weir – A fence or enclosure set in a waterway to catch fish.

Lesson 1: The Staff of Life: Buffalo (Apstani), Blackfeet

Objective:

At the conclusion of this lesson, students will be able to:

- **identify the importance of the buffalo to Blackfeet life, hunting methods and how they used the buffalo for everyday items, decorative items, and necessities.**
- **explore changes in hunting methods over time from the "Dog Days" to hunting on horseback.**

Time:

Two 60 minute class periods

Materials:

- **Footlocker Materials: CD Rom—*Bison: A Living Story*; *Gifts of the Buffalo Nation Coloring Book; CD—Curly Bear Wagner: Among My People, The Blackfeet Volume 1; Video—Brain Tanning: Bison Robes the Native American Way; Piece of Bison Hide***
- **User Guide Materials: teacher and student narratives on the Blackfeet; narratives about buffalo hunting during dog days and buffalo hunting using horses; "Piegan Uses of the Buffalo" worksheet;**
- **Teacher Provided Materials: computer, CD player, VCR and TV, colored pencils or crayons**

Pre-Lesson Preparation

Familiarize yourself with Blackfeet narrative and 2 narratives about buffalo hunting (dog days and horses). Review the CD Rom and audio CD to determine use with students. Review the video to determine use and decide which portion to show students. Make student copies of Blackfeet overview, narratives about buffalo hunting (dog days and horses), "Piegan Uses of the Buffalo" worksheets, pages from coloring book, and narrative about Running Eagle (unless teacher will just read to students).

Lesson

First Class Period

1. **Instruct students they will be learning about the Blackfeet people and a part of how they lived in the 1800's, particularly focusing on their use of the buffalo for everyday items.**
2. **Have students read the Blackfeet narrative and discuss their understanding of what life may have been like in the 1800's from a Blackfeet point of view.**
3. **Discuss as a large group what students know about buffalo, how they think Blackfeet may have hunted them and possible uses of the buffalo besides food – chart on board.**
4. **Continue discussion about how the Blackfeet used the buffalo asking "Where do people today obtain some of these items?" "Where did the Blackfeet of the 1800's get these items?"**
    - **Sewing needles**
    - **Clothing**
    - **Paint brushes**
    - **Utensils**
    - **Glue**
    - **Rope**
    - **Containers**

(continued)

5. Discuss importance of buffalo to Blackfeet way of life and explain that most everyday items the Blackfeet used came from the buffalo (because there were no such things as metal, plastic, cloth, or zip-lock bags).
6. Hand out "Piegan Uses of the Buffalo" worksheet and have students guess the uses of the buffalo under each body part shown on the worksheet (individually, small groups, or large group).
7. Compare their guesses to the teacher copy.
8. Show portion of video about brain tanning a buffalo hide - optional.
9. Students can go through portions of "Bison: A Living Story" (computer CD Rom). Optional, if there is technological capability, can use computer projector to show entire class and go through activities on CD Rom.
10. Students can color some pictures (from the teacher-made copies) from "Gifts of the Buffalo Nation."

Second Class Period

1. Review previous lesson.
2. Have students imagine how they would have hunted buffalo if they did not have a horse and then write a story explaining their methods.
3. Read the narrative about buffalo hunting during dog days and discuss. Have students draw the different hunting methods (pound, surround, buffalo jump) the Blackfeet used when hunting.
4. Discuss with students how technology has changed the world from the time when their grandparents and parents grew up to how they are growing up now (i.e. TV, computers, stereos). Have these new technologies made things easier to do school work? To stay in touch with the world? How would their lives be affected if these things did not exist? Explain that history is full of changes that make life better (or sometimes worse) for people.
5. Read the narrative about buffalo hunting using horses.
6. Compare and contrast how horses and new technologies changed the Blackfeet way of life.
7. Students should read about Running Eagle and draw a story board depicting her life (in groups or individually).

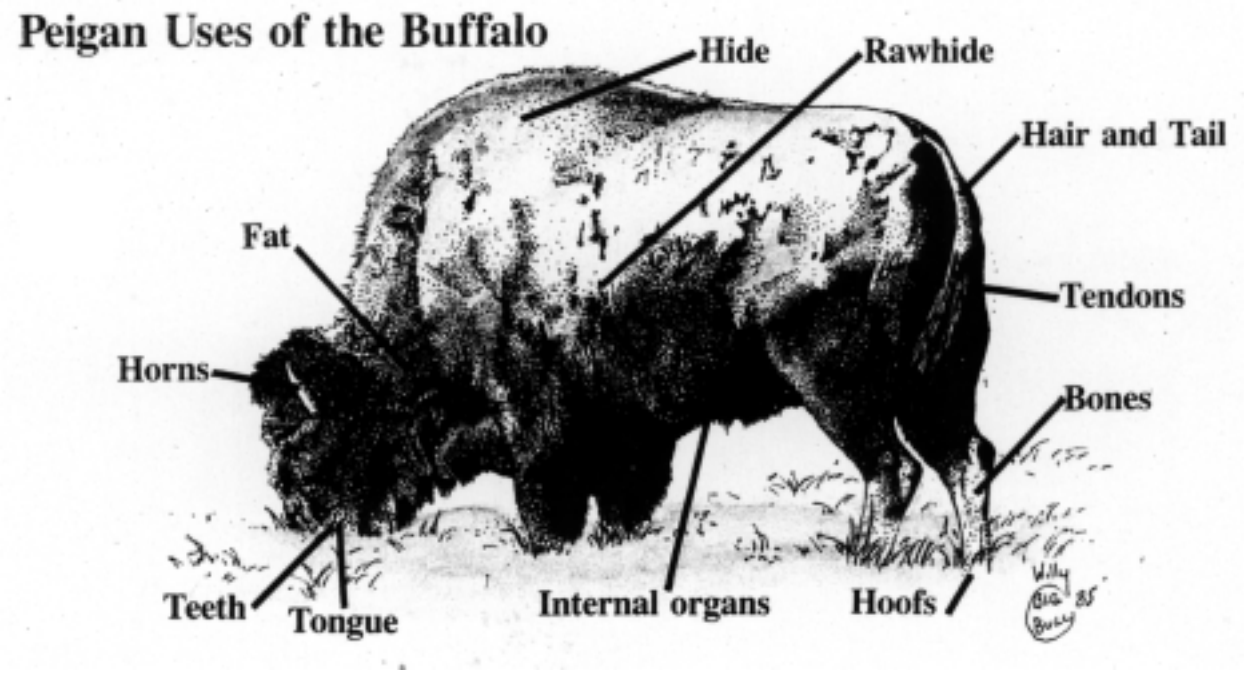
Assessment

- Have students imagine they are a Blackfeet (their current age) in the 1800's. Write a story about a day they might have had while incorporating what they learned from the lessons.

Further Exploration

- Listen to Curly Bear Wagner's CD and discuss stories. After listening and talking about it, have students create their own stories about how (modern) things came about (i.e. TV, computers, etc). Use modern items so students can relate to them and to keep integrity of stories intact. Stories: *Napi and the Eagles*, *Why Coyotes Eyes Glow*, and *The Bear Who Stole the Chinook Winds*.
- Take a field trip to a buffalo jump in your area.
- Research the tribes in your area and their relationship with the buffalo.

Peigan Uses of the Buffalo



Hair and Tail

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Internal organs

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Fat

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Tendons

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Tongue

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Hide

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Bones

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Teeth

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Rawhide

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Hoofs

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Horns

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Peigan uses for Buffalo

Hair and Tail
Headdress ornaments
Fly switch
Saddle stuffing
Bridles
Lodge ornaments
Club ornaments
Ball stuffing
Rope

Tendons
Material for ropes
Bow strings
Material for bow backing
Snowshoe webbing

Bones
Arrow straighteners
Awls
Dice
Fleshing tools (shin, thigh)
Paint brushes (hip, shoulder)
Sled runners (ribs)

Hoofs
Glue
Rattles

Internal organs
Containers for food, water
Buckets, cups, basins
Cooking vessels
Yellow pigment

Tongue
Comb
Communion at Sundance

Teeth
Necklaces
Ornaments on dresses

Horns
Headdress ornaments
Powder flasks
Spoons
Medicine flasks
Ladles
Cups
Quill flattener
Horse mask
Arrow points
Tobacco flasks
Dishes

Fat
Polishing substance
Mixture for paints
Ingredient for softening hides
Ingredient for pemmican

Hide
Lodge covers
Doors
Linings
Moccasins
Leggings
Ropes
Light-weight clothing
Bedding
Ceremonial mask
Snowshoes
Armor
Saddles
Harness
Winter clothing
Floor mats and rugs
Ceremonial dress
Buffalo dress for hunting

Rawhide
Repair moccasin soles
Covers for meat
Pounders
Bullet pouches
Tobacco pouches
Drumheads
War clubs
Mauls
Kettles
Thread
Cinches
Saddle frame covering
Bridles and ropes
Saddle-rigging strap
Picket ropes and hobbles
Saddle bags
Travois hitches
Watering troughs
Rattles
Shields
Headdress

Dog Day Buffalo Hunts

Before obtaining the horse from other tribes, the Blackfeet relied on dogs to help them follow and hunt their staff of life - the buffalo. This part of the tribe's history is known as the "Dog Days."

The Blackfeet, a large tribe, divided themselves into smaller groups, called bands, made up of about 20-30 families, in order to follow and hunt the buffalo. The band was small enough to travel quickly and share resources, but large enough to work together while hunting buffalo in order to have enough food for everyone.

The Blackfeet lived according to the movement patterns of the buffalo since it was their main source of food and was necessary to their way of life. During spring, summer, and fall, the buffalo grazed grass on the prairie. But during the winter, the buffalo moved into valleys to protect them from the cold, snow and winds. The Blackfeet followed them and their hunting techniques varied with the seasons.

The most important way of hunting the buffalo during the dog days was the use of a buffalo jump (or pishkun). The hunters would find a place that had a grazing area leading into some cliffs, with an area below that was clear and open. The hunters chased the buffalo over the cliff where the buffalo would fall and be killed in the open area below. Before chasing the buffalo over the cliff, the hunters would build V-shaped lanes of brush and rocks (called cairns) to hide behind and make sure the buffalo stayed on course and ran toward the cliffs.

Another way of hunting buffalo without horses was the "surround." Hunters would build a semi-circular fence using poles placed upright into the ground and tied together. Two hunters would then run and chase the herd toward the fence. Other hunters lined up along the sides of the route and closed in as the buffalo neared the fence. As the buffalo entered the surround, the hunters would then rush in and kill the buffalo.

During the winter, the band moved into more wooded areas for their own shelter and protection from the snow and cold, and also because the buffalo moved there. In these more wooded areas, the hunters used a corral (called a "pound") to hunt buffalo. On a hillside, they would build a seven-foot high corral using cross-poles. On three sides of the corral, the hunters would brace pointed stakes in the ground so they projected at an angle about 3 or more feet inside the corral and so the sharp end would kill a buffalo when it ran into it. The open side of the corral extended outward, like 2 wings, up the hill. Piles of brush were spaced evenly outward from the wings. Women and children would hide behind this brush and jump out to scare the buffalo so they would run into the corral. At the entrance to the corral, poles were placed on the ground and covered with manure and water that froze and became slippery so the buffalo could not escape by climbing back up the hill. Once the buffalo were chased into the corral, they were killed by men and boys stationed around the fence.

Although the Blackfeet hunted other animals, the buffalo was the primary animal needed to supply everything a family would need during the year. It was food, tipi covers, clothes (including mittens, caps, and moccasins) and bedding. Shields were made from the thick hide of the buffalo neck. They used rawhide to wrap their clubs and knives to wooden handles. They used skins to sew bags for moving. Buffalo horns served as spoons and cups. The stomach made a tight water bucket. Sinew was used for thread, bow strings and rope.

Buffalo Hunting Using Horses

When the Blackfeet acquired the horse their entire way of life changed, including methods of buffalo hunting. During the summer, all of the Blackfeet would gather in large camps to visit each other, for ceremonies, and to hunt in larger groups. Large hunting parties would hunt the buffalo with bow and arrow, and eventually with guns. During the winter, they separated into smaller groups, called bands, to live in sheltered wooded river valleys for protection from the snow and cold and to share their resources. The buffalo was very important to the Blackfeet people and they considered it their staff of life. They used every part of the buffalo for their survival. The buffalo provided them meat to eat, skins for tipis, skins for their robes/blankets, fat for cooking, sinew for ropes and sinews, and horns for utensils and ornaments.

The preferred method of hunting buffalo on horseback was the "chase." A hunting party would locate a herd of buffalo and approach them from downwind so the herd would not catch their scent and be tipped off they were being hunted. When the hunters were as close as they could get without the buffalo being alarmed, they dismounted their regular horse and got on a special horse they called their "buffalo runner." The leader lined up the hunters to give everyone an equal chance at chasing the buffalo, and on his signal, they ran their horses into the buffalo herd which quickly ran the other way. The hunters would run their horses alongside the herd, pick out a buffalo, chase it and kill it at close range, then chase another one. Although they did have guns, most hunters still preferred using a bow and arrow, not only because the guns were difficult to reload while riding a galloping horse, but it also let the hunter knew which buffalo he had killed by identifying marks on his arrows. The chase, while exciting, was also very dangerous. Horses could stumble or be gored by the buffalo and hunters could be thrown off their horses and injured.

It was also a matter of horsemanship and bravery to hunt in this manner. The key to success in the chase was how well their buffalo runner was trained. A good buffalo runner was respected and was worth more to its owner. For this reason, buffalo runners were treated better than other horses and were posted right outside of the tipi instead of the corral. Buffalo runners had to be fast and long-winded, able to maintain a fast speed over several miles without stumbling on the uneven ground, be able to respond instantly to commands, be courageous by running very close to the buffalo and also be prepared to avoid the buffalo horns.

After the horse, the Blackfeet used the chase year-round, including the wintertime. However, if the snows were too deep, they hunted by foot using their rifles. Because the horse made hunting so much easier, the Blackfeet no longer used the pounds, corrals, and jumps. The last Blackfeet buffalo drive over a jump took place in the 1850's.

Lesson 2: Kinship System and Clothing Styles, Crow

Objective:

At the conclusion of this lesson, students will be able to:

- **compare and contrast the basic Crow kinship system to their own.**
- **Identify components of Crow clothing.**

Time:

Three 30 minute class periods and one 30 minute homework assignment

Materials:

- **Footlocker Materials: infant size Crow elk tooth dress with paragraph explanation; lady's breastplate; choker; clothing ornamental items; postcard of Crow women**
- **User Guide Materials: teacher and student narratives on the Crow; Pretty Eagle biography**
- **Teacher provided materials: none**

Pre-Lesson Preparation

Familiarize yourself with Crow narrative and Pretty Eagle biography. Familiarize yourself with dress, breastplate, choker and clothing ornamental items.

Day One

1. **Instruct students they will be learning about the Crow people and how they lived in the 1800's, particularly focusing on their family structure and clothing styles.**
2. **Have students read the Crow overview and discuss their understanding of what life may have been like in the 1800's from a Crow point of view.**

MONTANA HISTORICAL SOCIETY

Crow Maiden Ida Wrinkle Face, married name Ida Day Light—dress decorated with elks' teeth which were scarce and phony manufactured teeth are often used. Fred E. Miller, photographer.

(continued)

3. Have students chart out a family tree for a Crow child of their age according to Crow kinship system (nuclear family, extended family, clan family, tribal family) and compare to their family structure (nuclear family, extended family). Can also venn diagram family structure.
4. Homework: Students talk with their family and chart out their family structure (can be done before or after lesson).

Day Two

1. Review student family trees and have discussions about their extended family structure. Compare to Crow kinship chart created day before.
2. Discuss different types of clothes students wear today (jeans, baggy jeans, trunks, t-shirts) and how different types of clothes meet functional uses as well as reflect group associations and express feelings. Discuss accessories people wear (i.e. earrings, necklaces, t-shirts with logos) and what these expressions mean to people. Discuss how people wear special clothes for dressing up and special events.
3. Ask students how they think Crow people may have dressed in the 1800's when there was not sewing machines, denim, etc... What would have been functional? How would they make clothes? How would they dress for special events?
4. Pass around postcard of Crow women in dress and infant size Crow elk tooth dress and discuss how this dress was used for special events for Crow women. (per paragraph explanation)
5. Pass around lady's breastplate and explain how it was used for special events.
6. Pass around other clothing ornamental items and discuss ornamental use.

Day Three

1. Students should read about Pretty Eagle and draw a storyboard depicting her life (in groups or individually).

Assessment

- Extend family tree.
- Make a collage from magazine pictures of different types of clothing (everyday and special). Discuss what age groups, gender, social occupations and lifestyles different types of clothing appeals to and reasons for different styles – write a compare and contrast essay about Crow clothing and contemporary clothing.

Further Exploration

- More exploration of family tree – research how their family came to Montana, their region, their town and write a story about one of their ancestors.

Lesson 3: Horse Power, Nez Perce

Objective

At the conclusion of this lesson, students will be able to:

- **identify the horse the Nez Perce bred.**
- **provide two examples of how the horse impacted their culture.**

Time

One Hour

Materials

- **Footlocker Materials – photographs, horse, horsehair, horsehair weavings, horse model**
- **User Guide Materials – Nez Perce narrative, Nez Perce horse registry documents, template for horse icons, map of Montana, "Catherine's Story"**
- **Teacher Provided Materials – U.S. and world wall map, rulers**

Pre-Lesson Preparation

Familiarize yourself with the background information on the Nez Perce by reading the narrative provided and the supplemental Nez Perce horse registry documents. Display photographs in the classroom. Have a U.S. wall map available to locate the homeland and current reservation of the Nez Perce, and a world wall map to locate the homeland of the Turkoman horse, Turkmenistan, which is north of Iran. Make copies of the student narrative, Montana map, and the horse icons – they work best if the sheet is laminated first and then the horses are cut out.

MONTANA HISTORICAL SOCIETY

E-we-tone-my, Nez Perce Indian.

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Procedure

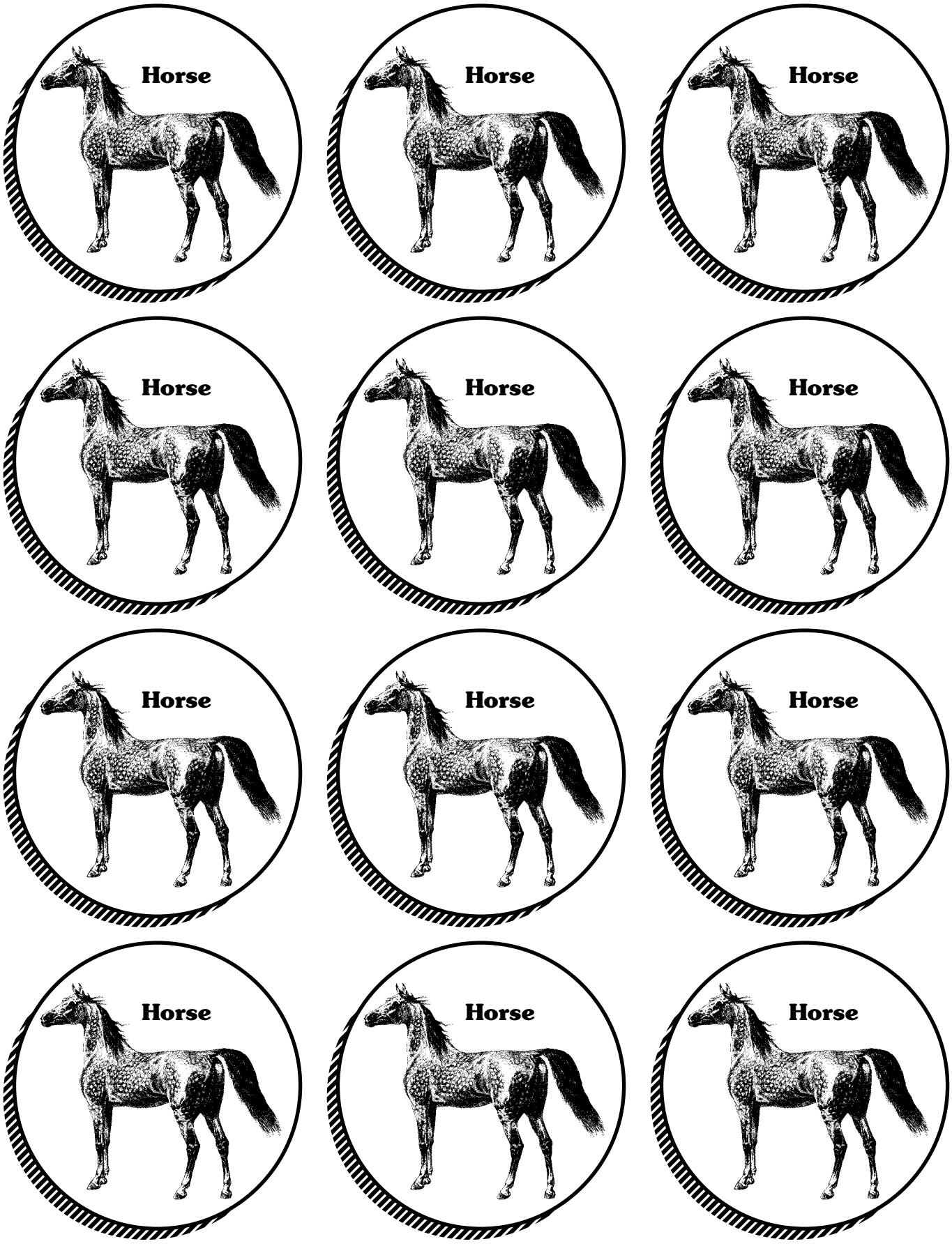
1. Arrange students in four groups. Give each group one of the footlocker items; horse, horsehair, horsehair weavings. Allow about 5-15 minutes for the students to explore all of the items.
2. Ask students if any of them have horses and allow a brief amount of discussion. Tell the class that they are going to be learning about a Tribe's relationship with a particular horse. Give students a copy of the Nez Perce narrative and allow them time to read it, instructing them that their group will select one thing they learned to share with the whole class. When they are finished allow each group to share.
3. Ask students how fast they think you could travel by horse. If estimates are extremely inaccurate, guide student thinking by providing comparative rates – people walking, people running – also ask students how many hours they think you would actually travel by horse in a day. Support the discussion by talking about the types of terrain that would be covered. Ask students how they think people navigated during the 1800's.
4. Give each group a copy of the map of Montana. Instruct each group to plan a trip of significant distance their map. The trip will be by horse. Have groups plan these aspects of the trip: the route to take, provisions to pack, estimated time for the trip, and stopping points along the way. Have groups plot their route with a marker on their maps. Give groups horse icons and have them tape them at each stopping point. Each group member is responsible for describing at least one section of the journey – the description should include the geography of the land covered, length and time, and any possible challenges they may have faced along the way. This writing can be brief and factual or lengthy and fictionalized. The writing should be edited and printed out to be displayed with the group's map.
5. Display group maps with student writing with string or something else that shows their part of the journey they wrote about.

Assessment

- Evaluation of student writing will serve as an assessment for the lesson.
- An optional assessment could be a fictionalized piece of writing based on viewpoint from a Nez Perce tribal member living in the 1800's.

Further Exploration

- Read "Catherine's Story" to the class over a few class periods. Have students journal on each part of the story, and make their own illustrated book of her trip. Trace her route on a US wall map. Discuss how people navigated during the time period.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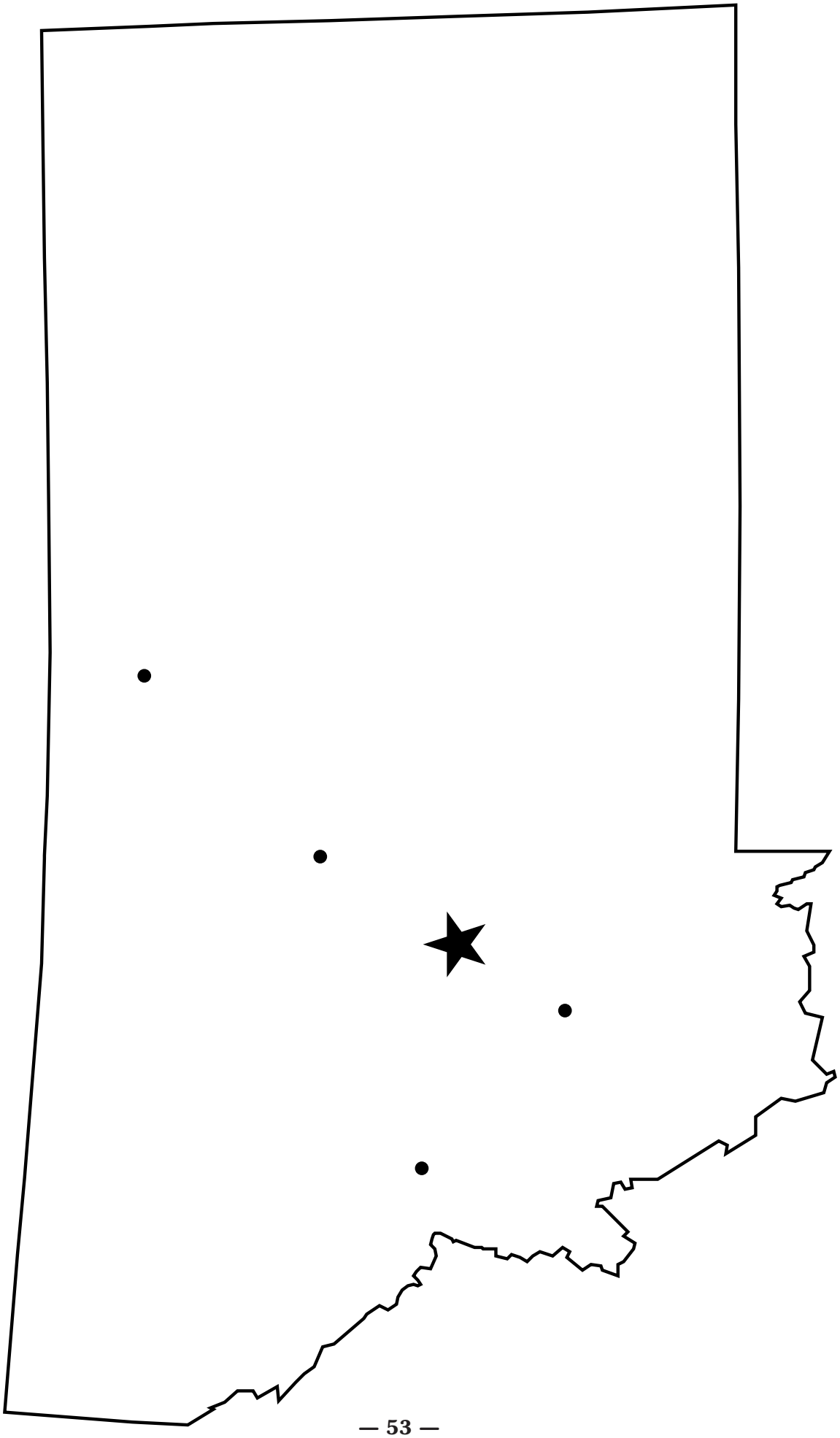

Catherine's Story

Historic Navigation

Introduction

The following story is an adapted version of a true journey that took place in 1841. Catherine's story was first published in 1930 by The Frontier, a magazine published by the State University of Montana at Missoula. The University of Montana has graciously given permission to publish this story as part of this curriculum unit. Some details and events, as well as archaic words have been edited to facilitate appropriate use for elementary classrooms. Catherine Baptiste took this journey to the Southwest at the age of fourteen. Catherine was of mixed blood ancestry of Nez Perce, Mohawk and French. Catherine met and married Angus McDonald, who had come to America from Scotland in 1838. Angus worked for the Hudson Bay Company, and he and Catherine spent the latter part of their lives on Post Creek in the Mission Valley at Fort Connah on the Flathead Indian Reservation. A family cemetery remains there today. Angus and Catherine's children intermarried with Bitterroot Salish families, some of whom were related to Chief Victor, the principal Salish chief at the time of the signing of the Hellgate Treaty in 1855. Victor and Angus were well acquainted and according to historic account, Victor made a gift of a prized war pony to Angus signifying their friendship. Angus and Catherine are my great, great grandparents. This curriculum unit is dedicated to their memory and the rich legacy of history they have passed on to us.

Julie Cajune
June 17, 1998

Part One

The three peaks of the Rocky Mountains with their lesser hills head three chief rivers, the Oregon, Colorado, and Missouri. We left Pierre's Hole on their Colombian side when the antelope were fawning in the last month of the spring and the first of summer.

Bidding farewell to our parent Rocky Mountain camp, we left for the place of gathering on one of the chief streams of the Northern Colorado. Grass of rich growth was out on every hill. Streams of purest water ran from green glens. The big valley below was full of heat, as the air was with flies. Many different game animals romped and grazed, near and far. The big and little curlew, colored like the fawn, attended to their young as the mother antelope stood far off, but always remembering where she had laid her young. The coyote, the most cunning and crafty of sneaks, and the chief

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eagle were the greatest enemy of the antelope's fawn. Other things of prey from the mountain grizzly to the rattlesnake fed well on the numbers of ground squirrels that bored into the valleys. One antelope can whip a coyote but a young kid or fawn is helpless and often killed by the chief eagle.

The wild striped little bee that hides his two stands of honey in the cracks of the mountain rocks was hard at work as I rode aside and alone. His moans made me sadder and I wondered if I would ever return. He was up from his winter's sleep. An old and new life was around me on foot and wing, an old and new life out in leaf and blade. The earth required more space. The sky grew higher with the sun. The sun himself looked not so old. The big splendid solitude of my Indian fathers looked glad, but our friends who had gone to join the dead did not heed this at all. No, they would not come back.

The first river we crossed was a swift stream of about 70 paces broad. The men had made rafts to carry their little baggage. The women stripped themselves to their cotton shirt and lightened their saddles on their best horses. They plunged into the stream with them, having tied their children one by one on their backs, and whilst my stepmother swam with her young child, my sister. The water was very cold, rushing from its parent springs and higher peaks. Our hands and limbs were red as wild roses from the burning chill of the waters, but the air was healthy and then the sun was cloudless and strong. We camped at once, making soup and roasting venison and soon everybody was comfortable and joking about the day's activities.

The second river was a little narrower and deeper and of a more violent pass. Before crossing the first river on the mountain plain we saw a little cloud of dust as far as the eye could discern it. It was an advance of a much larger cloud which made us very uneasy. Was it our persistent enemy that never gave us rest or was it some friendly tribe? Our courage grew after looking to our arms, as the clouds and preceding black points formed of men drew nearer to us and our five Indian hunters said that by their motions they must be friends. It's strange to the white man how far the Indian eye can perceive his enemy and distinguish him from his friends and how far that knowledge is conveyed with other signs in return by the motions with his horse. The dusty clouds were soon up to us, following a band of 150 warriors on the path of blood for their enemy. We smoked heartily with them, as they met us kindly. Their simple story was soon told and they passed on armed as usual in quiver and bow and shield of buffalo-bull hide with guns and lance and knife and their clothing decorated with bits of brass and eagle feathers and rare shells of the ocean and the land made them look pretty as they passed on in the shining sun. One hundred of them were on horseback and fifty were on foot.

Upon arriving at the third river, which was about 300 paces broad, calm and of a gentle flow, all of us bound our baggage in our leather lodges, put the children on the top, and swam our best horses ashore, holding the cords in our teeth, whose ends were tied to the lodges. The buffalo scalp bridle makes a soft, wiry and light cord and is always preferred in this work to any other cords.

As we arrived at the place of gathering about 180 men sat and stood in groups chatting on the prospects of the coming trip, as some chewed, others smoked, and nearly all whittled in earnest anticipation of a voyage who's end they could not foresee. Although it promised plenty of fur, most of their wives refused to follow them across. They were left to await our return. I was bent on following my father wherever he went.

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Part Two

Four long summer days and a half-constant riding brought us to a defeated camp. All that lived were living. Two men were killed and all the horses gone. One of the men was dragged by the enemy on his horse for miles, where we found him shot in many places.

We had of our own and for the defeated party about 200 mules and, as they were wild, we spent three days subduing them. We finally packed them with all the meat already dried and orders were given by the chief hunter, a dark haired Canadian of long thin, delicate features, to move camp nearer the buffalo. Three more hot laborious days, hunting, cutting, and drying meat brought us to a stand and the chief hunter cried, "From here we shall return and go no father." We camped on a point between a fork running from the east into a river that ran into the west.

The grass was already reddening and the wild currants, yellow and black and red, weighed their boughs. Those boughs were tall as long fishing rods and their large red currants bent them in places to the ground. Red willows and poplars shaded the stream. A deep ravine led the fork into the river. I frequently went up during fine days to look from the brow of the ravine. My father, who was a brave and cautious man, always advised me to be on watch, my eyes being young and strong. Mountains and plains, the sky, sun and buffalo and the other smaller game lost in their masses, like young children with adults in a camp. Six young girls and I went up the creek for berries after breakfast, and having a stroll to half-circle the camp, struck the river below the mouth of the creek.

After picking berries, we went to the river to bathe. The side pools were clean and the trout were thick. Three little boys were bathing and fishing. We found a little dry floating log. The boys pulled at the end of it and the little girls and I at the other end, all swimming and contesting who would win the log, when at once the eldest boy, son of the Snake chief said with a clam, steadfast eye with an apprehension unaccountable, "Let us go forth. This is not our country. We play in the enemy's stream. He may be here." A thrill of alarm entered us as he spoke and we ran towards our camp. Just arriving there I heard the boy's yell and war song. Instantly a trembling of the ground and yells of men commenced and our mules and horses snorting and sniffing like stampeded elk with manes and tails up, rattled by us on the other side of the river. The enemy rushed to turn the horses back downward and sweep them away by the lower end. Four strong Canadians took hold each of a mule dragging a long cord and they were dragged by the mules all running together scared into the willows. Dalpier cried thereon, "Rush boys. Rush. We must each have a horse." And he rushed through the river leading five men and I with them, seeing my father's favorite moose-colored horse having a long cord on his neck. I sprang and laid hold of him and led him back to our pack, which was strongly built of logs in case of need. Hastening to cross the river the voice old Dalpier was again after me and sang out, "Run fast my little girl, run over into the pack. We will drive these to follow you." And so they did and saved half of all the animals we started with. No shot was yet fired on either side. The enemy was making off with the rest of the animals.

Dalpier hereon stood, raising his long black rifle, its smoke and one of the rear enemy rolled at the same time. A rapid discharge of many shots missed him and he bounded and waded through the river to our side of it. He stood loading and discharging his unerring weapon just 10 steps in front of me. A distinct crack rang from his body and

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he wheeled on his heels once around and fell dead on his front. Meanwhile, the enemy had stampeded buffalo into the camp, and the brave chief of the Snakes was riding straight down a cliff to the camp to try and turn them.

The enemy warrior shot by Dalpier on his first fire moved once, twice, and then not again. Three of his friends rode by to look at him, and then using a cord, swooped down and took his body, tying it to the bow of a saddle. All they desired was to hide him and return his body to his parents.

In these attentions all that simple nature can do is done. But nature is not dead and the parent that lives on weeps bitterly as they bring home the body of their lost son.

After a few more discharges in the bush and concealed fighting the enemy resolved to enter our tents and make an end to us by hand-to-hand fighting, there being ten of them to one of us. Two of our men were close to me, one standing and the other resting on the ground. He was the most powerful man of our party, a large auburn-haired Canadian. An arrow lashed into the air from the other side of the river and struck him in the side of his backbone. The wounded man walked about forty steps and fell forward and died.

His friend, a Negro mixed-blood said to me, "You are an Indian. You know the ways of the Indian. What do you think?" I said, "Say to Baker that if he kills the chief who wears the black star on his chest, we may still live. That is the most effectual way to save us. The combat depends now on his life."

The enemy had advanced halfway through the shallow creek. They were within 40 paces of us. Baker and his friend leveled their rifles and the two shots made one sound. The chief who wore the black star gently fell forward into the creek. His followers, after seeing him dead, spoke a little without firing and withdrew. The sun was going down and the enemy's shots were far and retiring.

At night two large fires reddened the sky within 1000 paces of us. War songs, shots, yells and wails rose as the enemy buried their dead. In the morning, the half of our remaining horses and mules were dead by arrows or bullets. We had to retrace our way to the place of gathering with all our leaders and several of our best men killed. The camp and scaffolds of meat were left standing. As we wound our way, I cast a look at the unlucky spot. I thought it too silent to look at. Every little bird that sang of his own fate was hushed for the time. Fear and wonder made them quiet their songs. But the mountain lark resumed her story and as we left the serious place forever, I wondered if these hunters would rise again. The Indian fathers say the living will die and go to find the dead and stay in gladness with them forever.

Defeated and chiefless, we started back. I put six bales of dried meat on my only horse and myself on the top. When camping, there was no order kept, but every one for himself as if our bad luck had turned us all into fools. A poor Paiute woman with swollen limbs was left behind by her man. He had no horse for her nor could he carry her. Coming up to her, all the rest being far in advance, she was sitting in the sand, weeping. Helping her to sit on the top of my load, I walked all the way to camp.

We sent two messengers to the place of the gathering to tell of our plight. Having traveled by night in the wide and torn sandy waste, they struck the Colorado far below the little wooden home (a fur trading post, possibly Fort Bridger) they were aiming for. They lost themselves, but their native knowledge and wisdom, even though they had never before been in that country, told them the cause of their mistakes and corrected their way. They always chose the

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night to travel for fear of being discovered by the enemy. The sixth day out from the scene of our bad luck we camped dry and heartless.

Hearing a shot on a hill to the west whilst looking with some awe and hope, the cry of alarm again was raised. A horseman was in view. Soon his motions were too well known to me to be mistaken and the steady look against the wind and labor of affection in my poor eyes made them flow freely, as I knew and discerned the motions of my father. He was in full war paint with quiver and gun and his hair all tied up on the top of his head like a Shawnee warrior as he rode dashing alone into camp driving five good horses before him. His bold defiant aspect sent a sense of cheer and courage through all our disheartened party. My father was a half Mohawk Indian and half American-Scotch. He could speak neither English nor French, but a few broken words of the latter. Though not tall but rather low in stature, he was rather wiry and clean built, and as brave as any warrior who drew bow on the enemy. He was full of story of the American war with the British and Americans, how they fought and ran this way and that, and sometimes how both ran away leaving the Indians behind, and then he would dance and sing Indian war songs of the ease, songs of the chiefs long gone to join the dead.

Part Three

In another half-day, five men with more horses followed him and we were soon at the wooden house of the fur trader. Upon arrival, a mixed greeting of gladness and woe was offered to us. That night I slept well. Oh, what a comfort to sleep an untroubled sleep.

In a few days we started, about 150 men, designed to trap the Colorado. On descending the hills of the big Salt Lake, some of the tops had large antlers of pure salt. It was very fine and white.

We ascended a muddy little stream six days from the Salt Lake. Scattered sage, juniper, nutwood and willow were on our way. The natives were kind to us. They lived chiefly on wild fowl, roots, berries, fish, and bowskin and garter snakes. Their great enemies were the Spaniards of Taos and California, who always when they could, robbed them of their women and children to be sold into labor like cattle.

Passing on for five further days, two Indian women were found digging roots. They were seized and forced to join us. They wept silently, but the men paid no heed to them. I was bent on conniving for their escape. We came upon three forsaken grass tents whose natives fled at our presence except two children, a boy and a girl, who had no mother and their father was out hunting. The poor motherless things were frightened and nearly choked from fear, but a little tenderness and some food relieved them of their extreme emotion and in a few days their woeful alarm wore off and they became playful.

We were now bearing southwest to west daily, the country becoming extremely barren of grass. The sage was sparse and the gravel more sandy. The prickly pears I counted in eight Tribes were grown to the height of a man. We were two weeks without seeing an Indian, no fowl of any kind, no hare nor reptile nor insect, a country that appeared to possess no life; a big solemn silence pervaded the refused waste. I thought the Chief of the ages denied it any gladness, yet I saw now and then a lonely flower, but whose face I knew not, stand up bravely from the dead looking waste. We at last struck a

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small creek and rested our horses, finding good grass for two days. At night we heard distant shots and we fired our guns in return. Four Spaniards came that had been after us for many days. Seeing our tracks far back, their party dispatched them to invite us to wait and trade and travel together. They finally came up to us driving a team of mules packed with Spanish blankets and on their way from Texas to California. The men looked poor and were afoot except the master, who was well horsed. They were driving a band of sheep for their food, killing daily in the evening. With them we traveled two weeks and traded some beaver to them for blankets and a little flour. The women were horsed, but all the children that could walk walked barefooted and looked indigent and needy. Some girls were going to California to marry. A large buck goat led their sheep. The strange bearded thing was to me a great curiosity. Forward he walked always alone in advance. When some distance ahead he would stand, look back and bleat. The Spaniards called him San Juan. Poor sheep, I thought it was sad to travel behind him to be killed and eaten every day. The Spaniards had a violin and a guitar and the children, women, and men sang and played every evening. They were happy. They had three Indian children they forced from their parents. In such actions causing the deepest woe on earth, they appeared to be callous and utterly feelingless. Being young, their women frequently untied my hair, which was long and fine, and, stroking it down, invited me to go to California with them, but my native mountains and father were too dear to me to heed their invitation.

Next day after separating we camped close to a high cliff. It was cut smooth and straight down as if the Chief of Spirits did it with his own axe. It was a hard salt as white as snow. On the top of this cliff there were several caves in which hung heavy limbs of the purest salt.

The next day we traveled and found some Indian caches from which we took some corn and squash and melons, leaving in their place some knives and awls and beads. We were soon on the Colorado River. It was a dreary treeless stream of about 400 paces abroad. No grass at all on its barren course but mournful and bladeless. It looked like a river from another world; we did not know an oppressive and cursed desolation ran it into its own firmament. Yet many a fresh and generous spring I knew ran there from their native hills to lose their identity as my own eyes will lose their light and shape in the broad stream of all this dust. But there was the river and to cross it there was not a bit of standing or drift timber wherewith to raft. We killed two horses and made an osier frame for our skin canoe, sufficiently strong for our purpose.

Next morning at daylight we left the river, which proceeded to our right west, and traveled all day with our backs to it until midnight. It was about the beginning of the first winter moon. There was no path or tent or man or tree, but barrenness. It was dark and moonless, yet cloudless, and the stars were close together as buds on the bush of the mountain berry. At midnight our guide dismounted and called to us to off saddles and sleep. Our throats were fevered with thirst but there was no water, not a drop. Our guide was a half-Spanish Indian, a well-formed, muscular man of one eye. His name was Emmanuel and he was the most noted guide of the noted ones. From the first sight of the star of night I observed and thought he was as familiar with it and its travels as he was with all our faces. In the broad pathless level waste he made those silent lights his roads and the blue between his valleys. In the most confusing terrain and when the land's face was without features, he never swerved or was at a loss to find his way, and we followed him with the confidence of a mother by night or day.

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Part Four

We slept half the time from midnight to dawn and again started traveling until the sun rose to his noonday height. We then saw the Colorado River far below us. As we stood on its frowning cliffs, the sight of the river was a relief, for to know that water was there to appease our thirsty heat. From steppe to steppe of a forbidden ravine, we worked to place flat stones for every descending jump our horses had to make in order to reach the river. Inured as we were to the roads of the stag and Bighorn, we were alarmed at the dizzy height our horses must go down. Our packs were light, however, and we got safely down, man and beast running to drink his fill. There were some poplar trees here and a camp of Indians but no grass. Here we got some melons and beans and corn and set all our traps, the river being crowded with beaver. In this camp I saw the tallest women I have ever beheld. A half-aged woman, talkative and clever, told me we were in the lands of a great chief. Soon we were visited by his two daughters, accompanied by a stout Indian carrying a basket of fruits on his head. The two girls were of an equal height. They were a full fathom high, each of them erect and straight as larch trees. Their forelocks were cut straight above the eyebrows and the rest of their hair flowing down, combed over their backs, covered their knees. Their feet of fine strong heels and long curved instep, but their toes were large and muscular, as they never wore a shoe. They wore only a short skirt from the navel down to their knees. These skirts were twisted and wove of the hair of the finest scalps, which their fathers took from their enemies. Their looks were solemn and inquiring and their walk easy and erect. They wore a tasteful collar of seed beads, red, black, white, and green, around their necks and pendant figures covered with the same beads from their ears to their collarbones. Their calves of their legs were not highly rounded, being so tall, but the hairs thereon were few and fine and their shinbones were clean edged and thin-skinned. As they sat near me on the sand, I offered each a handful of dried buffalo meat, at which they smiled gladness and thanks. I wondered how they were husbandless, but it was clear that few men could please them. The other women told me they were often courted, but they were not interested in any of their would-be suitors. I wondered how the common kidnapper, the Spaniard, had not found them. But they were always on the watch, and their father was dreaded even by the Spaniards. As for the girls, they were happy to be together as sisters.

This nation is of tall statue and very swift of foot. They had no firearms but every Indian had his bow in hand. They were powerfully built for foot endurance. The headlocks were long and straight down. Every man had an eagle feather that played tied down to his scalp. They ran foot races of 10 to 20 miles and, in those deep and warm sands, often beat their horses.

From this camp we followed the river three days, trapping it. The country had the same awful loneliness and desolation on its face. We came upon a bottom of dense underbrush that pulled some of our packs off our horses. When least expecting it, we debauched on a round plain entirely surrounded by that brush. Here we found Indians gardening and we camped by them and trapped. Four or five traps were stolen. The trappers were enraged. My father's traps were never touched; he often found an Indian guarding his traps. He used to give the Indians all the beaver meat he and I could not consume. The trappers resolved to make a day of revenge for their five traps and designed to attack the Indians in their own camp unawares. My father refused to take part, saying, "I did not come here to war, but to get furs. These Indians may know nothing of your traps. They may have

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been taken by some distant thieves. Why arm to murder these poor hospitable people? They have no arms but clubs and bows. Why do you take rifles? The poor people. Take clubs only if you are brave men, but I will not be with you. Your purpose for five old traps is cruel and bad." Early the next morning before breakfast the party took to their arms and attacked the camp. The trappers killed old people, men, women, and children. The French Canadians did not take part in the killing, just as my father did not. If the Indians had been armed and of good courage they could have destroyed us all, but they had only bow and club. What a cruel affair of tears.

After this attack we left. We had to pass down a narrow gorge in the vast cliffs through which the rivers rushed – a small path that barely allowed one horse at a time was our way. Stones as big as horses and some as mares and colts strewed the dismal place. There were plenty of deer here but they were smaller than the common white tailed deer of the Rocky Mountain area, but they were fat. We passed safely down that gorge and found ourselves out of that realm of rocks, ravines, cliffs, and precipice. The river spread out into a flat, broad bottom, lined by two low even plateaus. Much dirty grass and herb covered that bottom and several of our horses died. A remedy was found however. A rider with a good whip mounted the swollen and suffering animal. He whipped and galloped the horse or mule as hard as he could. A rapid discharge of wind escaped the horse, perspiration soon covered him and his bloated belly returned to its right size. Thus they were saved and the dangerous disease mastered. Trapping along we caught uncommonly large beaver, being old and untouched in their ancient dams. Coming to a very poor Tribe near the seashore, we did not know how they lived, as we ever saw no food or preparations to have any. They were living in the brush like deer. Emmanuel told me that the Tribe had no land that would produce anything. They must have lived on fish and seafowl and game, as they had bows like their more powerful neighbors. From there we rode on and looked at the sea. There it was that big mysterious thing. That Deep of which I had heard so much. All the water fowl that ever I saw were there and numbers more thick as they could swim. I thought the earth had not so many different bills. The sea was covered with them, as a thick shower of hailstones covers our mountain prairies. They were no doubt gathered there for winter and about to leave, like ourselves, for their distant homes. When would they all gather there again?

Part Five

We began our return, slowly trapping our way back, a week's short march from the sea. Next trapping a long fork that runs to the left side of the Colorado, we camped with another Tribe whose men were uncommonly tall. Our tallest white man was one full fathom and a fist standing in his moccasins. The son of the chief came and standing with our man passed him with something to spare easily under his chin. This young Indian was raw boned and well formed, with his long braided hair and erect bearing was beautiful to look at. Here we found good grass, poplar, and willow and wild sugar. The beavers were not so numerous as on the chief river, nor so dark of fur as in the Rocky Mountains, but they were large and fat.

Emmanuel told me that this stream is called San Francisco, after a saint of that name. One evidence of someone we found in the large stone ruins within a thousand paces of the stream and also called after that man. The ruins are of natural and artificial cut stone, in square apartments of six squares, having still five chimneys left standing like the

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big parent stumps of a pine forest. A beautiful level plain surrounded these ruins. Some being of the past chose it for the site of his house. But the ruins were far from water and I thought he might have a dry well somewhere, now silent and closed. I saw a beautiful little bird on the ruins and on a bough of the stream. He was about the size of a snowbird but a little longer in form. His cheeks were of a bright yellow, his scalp white, his beak black, his wings dipped and edged with yellow. His tail a short span, white in the middle feathers and on the side ones black. He had eighteen different songs of his own, and I listened and listened and looked at him again and again, and I thought how happy he was at home, enjoying his fate, whilst we were ranging the waste and wilderness day and night in eagerness and anxiousness to be rich.

I saw another little bird about the size of a swallow, full chested, round headed and no tail. His plumage was of a dawning grey. He had a red bar on both sides of his neck from the root of the beak around his eyes, and striping in red the fore quills of his wings to the root of the fore pinion. This is the secret bird of love. He lengthens his bill straight as a lance while eating. We had one grey haired Spanish Indian in our party who told me of how this bird could be used for love medicine.

By the stream and on the sandy pebbled plains around the old ruins of San Francisco, a low fine little herb grew with a flower like that of the purple bitterroot bud, and its odor was of the best fragrance. The natives on that stream used for a part of their diet a long broad leaf like a wild cabbage, which they prepared in their stone ovens as we do our camas. In passing up and trapping along four days from the home of the departed saint, we came upon some old stone vestiges of former Indians. Some of these were quite round in form and their walls built of heavy stones, stones massive enough to take a band of men to lift one of them, but no sign of a chimney. They were also by nature or by man hewn in rocky cliffs, vents for smoke which yet blackened the rocks, and leading from caverned chambers made by the Father spirit or man therein. An abundance of lucid wild grape covered the hills. Emmanuel told me that here dwelt some of the first Indians. We found the head of this stream quietly bubbling from the earth in a beautiful clear lake fountain of about 100 paces broad and of the purest water.

From this fountain we started again over the pathless waste, sandy and grassless, but here and there strewn with juniper. We traveled toward the right of the setting sun. Not a vestige to eat for our horses nor a drop of water for us or them. When we camped, hills and mounds of deep sand surrounded us, a starless, windy dismal night covered and blew on us. Our sleep was fitful and bad.

Traveling to the north and west a day and a night from the Indian walls, we camped on a little stream of about one pace abroad. I went to cut a little grass for my horse. There was a little straight jump the stream made on a bed of rocks and gravel. I took a piece of yellow rock, the size of a grain of beans and looked at it. It was heavy and clean yellow iron I thought. I pressed it with my teeth. It had a tough touch, and I threw it away. Having since seen purses of gold dust, I am convinced that it was pure gold I found and in my ignorance threw away.

We left and camped at midnight without water. We slept a little, enough to prepare our souls for more, but the sleepless Emmanuel called, "Up and off." We go on in the dark and he ahead following his stars. On we traveled until noon we came to the foot of a hill wherefore diverged six beaten footpaths of the Indians. Sown deep in the top of the hill in a large cave, we found a spring of grateful waters. We drank from it four or five times until our men and horses were satisfied. The country around was extremely dreary, solitary and of a grey reddish hue. I thought of the many days it

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must have been since the first Indian quenched his thirst at this spring.

For several days previously, turkeys and black-tailed deer were found. Hereupon after eating and drinking, Emmanuel told us that two more days would bring water. Since we left the Colorado River near the sea, our animals were perishing for want of water and grass and continuous heavy sands. It was the loss of all our mules, and we proved that a mule cannot stand the extreme long barren journey that a horse can. We lost twenty mules at least to one horse. Wherefore we saved the most of our horses but perished all our mules. None of our hunters ever boasted again of their mules or would trust them in a life and death struggle with horses.

We again started in the evening watch and camped at midnight. I had carried some water and was soon surrounded when known to have it. Upon sleeping a little we started out in the dark, Emmanuel ahead and riding, directed by his star. In the noon we came to a hill and camped. Here in a dry gulch I dug in search of water to nearly my own height. Some water oozed at last. We made all our horses and men drink. The suffering horses would lay hold of the moist ground, smell and lick it and neigh and groan and look at me as I dug, as if the Power that made them told them what I was doing. In this ground I saw many bits of yellow. Two old ignorant Canadians told me on showing them that of such were yellow buttons made and kettles and Indian finger rings. From what I know now of their ignorance then and my own, I am convinced it was pure gold.

Again we started in the evening watch and camped at sunset next day after a hard, dreary, wasteless stretch on a little stream about three spans abroad. This was in the goose moon. The sky was as bare as my nail and of a lurid blue red! The heat. The heat was intense. No dog lived to us. We would sometimes take a little water, but our horses were so exhausted and weak that a handful of anything depressed them the more, and we forbore every way to load them. The sand, perpetual sand always being deep, making their way exhaustive and foundering. We slept here at night and started at dawn for the Colorado. It was entirely barren of any wood save for a few scant osiers or green willow. No traces of any people and the river looked as if it were traveling like a passing stranger who heeds not man nor gives any account of his way. Again we killed two of our few horses to make a canoe and we crossed well. Our trapping was done and we traveled wearily on and came at last on our own outward tracks.

Two days after crossing the river we camped on a small spring and met some Spaniards with a very tall American as their chief. Their chief was kind and gave us some food of which I knew not, with dried beef. We traded with them beaver skins for horses, four beaver to one horse. We traveled about two weeks in their company and then parted, and in a few days we were at the Salt Lake. We found a large camp of Indians here on one of the fresh water tributaries that were a good trout fishery.

Traveling on to the place of the gathering, we found in the mountains a lone trapper with his wife having a large supply of fat venison, and he generously divided most of what he had with us. In the fifth month of the year, which is the camas moon, we arrived at the place of gathering. There was a good food supply forwarded by the Hudson's Bay Company to meet us. We remained here ten days, resting and feasting and then we started again for buffalo.

Lesson 4: Seasons of the People, Salish

Objective

At the conclusion of this lesson students will be able to:

- **identify a traditional seasonal activity of the Salish people for spring, summer, fall, and winter.**

Time

Two 60-minute class periods

Materials

- **Footlocker materials – parfleche, bitterroot heart, rawhide pieces, *Seasons of People* video**
- **User Guide Materials – Salish narrative, bitterroot story, calendar template, Salish calendar narrative, parfleche template, Red Shirt biography, photos of parfleche and root digger, story maps**
- **Teacher Provided Materials – map of Montana, chart paper for KWL, tagboard or heavy tan craft paper, markers, crayons or colored pencils, rulers**

Pre-Lesson Preparation:

Familiarize yourself with the Salish narrative and Seasons of the Salish video; make student copies of the Salish student narrative& calendar narrative; cut calendar narratives into individual month strips, make copies of the calendar template; display photos in classroom; display Montana map

Procedure:

1. **First Class Period—Refer to the pictures displayed in the classroom and ask students if they can share anything about them.**
2. **Instruct students that they are going to be learning about the Salish people and their lifeways during the 1800's. Refer to their historic and contemporary area on the Montana map. Make a KWL chart on chart paper. Ask students what they know about the Salish Tribe and their traditional lifestyle. Put responses in the K section. Now ask students what they would like to learn about the Salish people and fill in the W section.**
3. **Arrange students into four groups. Give each group three-month strips of a season, and give them time for each student in the group to read all of the three strips their group was given. Write the headings Spring, Summer, Fall, and Winter on the board. Ask each group to discuss what activities they read about. Have each group report what their group found out and record under the appropriate heading.**
4. **Return to the KWL chart and fill in what the class has learned under the L heading.**
5. **Tell students that you are going to watch a video about the Salish that includes some historic and some contemporary information. Instruct them to write the season headings spring and summer on a piece of paper. Ask them to write down any new seasonal information as they watch the movie. Show the spring and summer section of Seasons of the Salish video.**
6. **Second Class Period—Read the Origin of the Bitterroot to students. Discuss and refer to the video and ask students to use their notes to add to the KWL chart.**

(continued)

Show students the dried bitterroot sample and give them each a copy of the bitterroot plant handout. Explain how the plant is harvested. Refer to the photos of the root digger – *pése* – and the parfleche.

7. **Pass out tagboard or craft paper, along with the parfleche template to each student. Pass out rawhide pieces and remind students that a parfleche was made from rawhide. Refer to the parfleche picture and tell students that the flaps of the parfleche were decorated using geometric designs. Have students use scratch paper to create a design that they will use on their parfleche (rulers are helpful). Let students make and decorate their parfleche. Display all of the students' parfleches in the classroom.**
8. **Ask students to write the headings fall and winter on a piece of paper and instruct them to record new seasonal information as they watch the rest of the video. Show the video and discuss. Fill in more on the KWL chart**

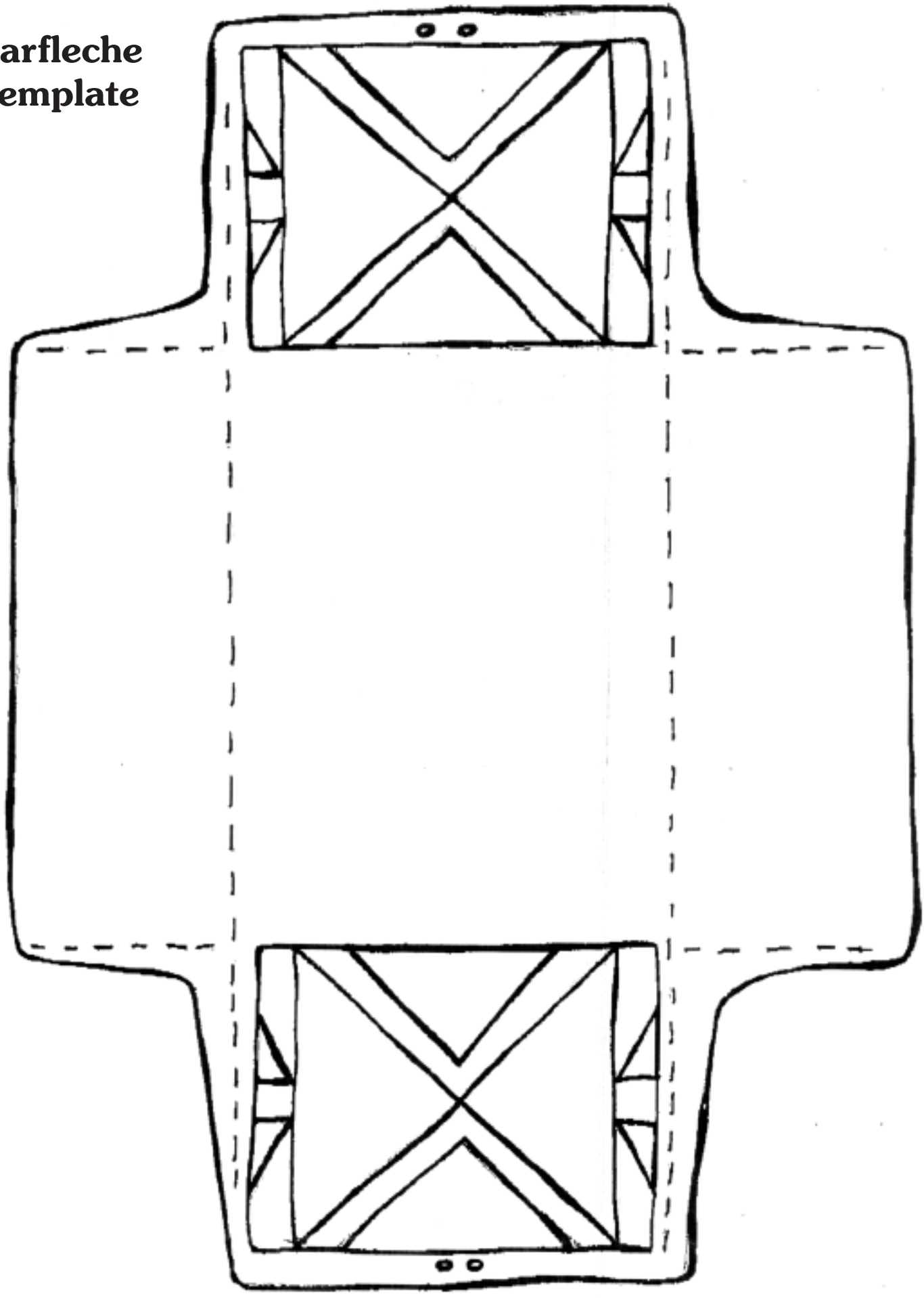
Assessment:

- **Give students the story map and have them make a map of the "Origin of the Bitterroot."**
- **Give students the calendar template and ask them to create a seasonal calendar of their life and the place that they live. Calendars should include original month names and drawings to depict them.**
- **Give students calendar templates and have them write the Salish month name and create a drawing that matches the name.**
- **Ask students to use their notes and all of the calendar information to write a story about a Salish girl or boy living during the 1800's. What kinds of activities would they be doing?**

Further Exploration

- **Read the Red Shirt biography to the class. Show them the drawings of her in battle. Ask students to write about why they think Red Shirt chose to become a warrior. Ask students to write about the role that they would have wanted if they had lived then, and tell why they would choose that role.**

Parfleche Template



The Salish Calendar

*This seasonal calendar information was compiled with information provided by the Salish Culture Committee. It is copyrighted and provided for educational use only.

January – The Shake Hands Month / The Shooting Month

This is the middle of the winter months. The month of prayer and thanks. Stapsqe is the shooting of the rifle in the air. This would be done at midnight and the people would sing the Shake Hands song. Everyone would form a circle and shake hands with everyone there, in thanksgiving. The celebration would begin with war dancing for four days, then they would have Jump Dance. This was done to make your prayers for good hunting, good berry crops, and to be able to dig the roots for medicines. The people would also pray especially for their children, that they would survive the year without harm.

February – The Coldest Month

The Indian people regarded this month as the coldest of the year. The weather was often below zero and the snow was deep. This month was a long hard time for the Indian people.

March – The Month of the Geese

When the geese were spotted flying in from the South, it was a good sign that the winter months were coming to an end. It was time to look ahead to warm weather. During the first part of the month, some of the people would go to snag and trap fish in the lakes. Sinew and bone hooks were used for snagging fish, while fish weirs were used for trapping them.

April – The Buttercup Month

The first thunder is heard this month. All the hibernating animals would be coming out. Coyote stories were put away and not taken out until next year's snowfall. Spring brought the buttercup. The Salish used the buttercups as medicine. Other wildflowers such as yellow bells were used as a fruit and sometimes mixed with bitterroot. The women would be checking to see when the bitterroot would be ready to dig.

May – The Month of the Bitterroot

Bitterroot was usually dug in late April or early May. Women would be sent out to check on the bitterroot to see if it was ready to dig. Bitterroot is gathered before it blooms. The roots are easy to peel at this time, when the plants are young. The first roots are dug ceremonially for a first feast for the community. People give thanks for these fruits of the season and pray for a plentiful harvest throughout the seasons and for future generations. After this feast, individuals and families would go out and harvest large quantities of the roots. The roots would be peeled, cleaned and cooked fresh with berries or meat. What was not eaten fresh would be dried and stored in woven root bags or a parfleche. The bitterroot tradition remains today.

June – The month of the Camas

Camas plants have a bulbous root that is usually ready for harvest in June. Camas bulbs are baked with black moss in earthen

(continued)

ovens for three days. After baking, the bulbs were dried and stored for later use. Baked camas is delicious and has a sweet flavor. During this time, people would also be making bark baskets form cedar or birch tees. The baskets would be used for berry picking. Tipi poles would be cut now as the bark would be easy to peel. When the wild rose was in bloom the people would know that the buffalo would be nice and fat. Salish hunting parties would then travel to the plains country for their summer buffalo hunt.

July – The Celebration Month

During the middle summer months, the people would gather to celebrate and give thanks. Many people would donate items to help with the celebration so that everybody would have a good time. The first day of celebrating would be a memorial to honor those who had passed away, and than all the different dances would begin.

August – The Huckleberry Month

The Salish gathered many different types of berries during the summer. Huckleberries were usually ripe in August and were a favorite of all the berries. Women would pick the berries, filling their bark baskets. If the huckleberries were plentiful, people would pick enough to last through the seasons. Huckleberries were also used as a medicine. The bushes would be boiled to make a tea for backaches and kidney ailments.

September – The Chokecherry Month

Chokecherries were gathered and then dried whole or pounded into patties and dried. Later they would be made into soup. The bark of the chokecherry tree was also used as a medicine for stomach illness. Oregon grape was also harvested in September. The roots were used as a medicine and to make a brilliant yellow dye.

October – The Hunting Month

In the fall, hunting dominated the people's activities. The harvesting of elk, deer, and moose began in earnest. One particular method of hunting was to build a type of corral out of tree branches. Animals would then be herded into the corral. After enough had been killed, the corral would be taken down to let the rest go. Salish hunting practices included care never to waste any of the animal and handling the carcass with respect.

November – The Storytelling Month

After hunting trips were over and enough food was stored for winter, the people would be drawn inside by the cold winter season. Clothing and tools would be made or repaired. With the first snow on the ground, elders would tell Coyote stories.

December – The Trapping Month

During the winter months the people would trap martin, weasel, mink, and otter and beaver. The animal's furs would be nice and thick now. The pelts were used for many things both functional and decorative. The beaver was trapped not only for fur, but for food and medicine also.

Month _____ **Year** _____

Sun	Mon	Tue	Wed	Thu	Fri	Sat

The Origin of the Bitterroot

It was a time of famine in the land that is now known as the Bitterroot Valley. An old woman, the wife of a medicine man, was grieved because her children were hungry. Without meat or fish, they were slowly starving to death. They had been eating shoots from sunflower plants, but the only ones left were old and woody.

"My sons have no food," mourned the old mother. "Soon all of them will die. I will go to a place where I can weep alone and sing the song of death."

So she went to the stream now called the Little Bitterroot and sat down beside it. There she bowed low until her face touched the ground and her gray hair spread out upon the earth. Bitter tears fell as she sang the song of death.

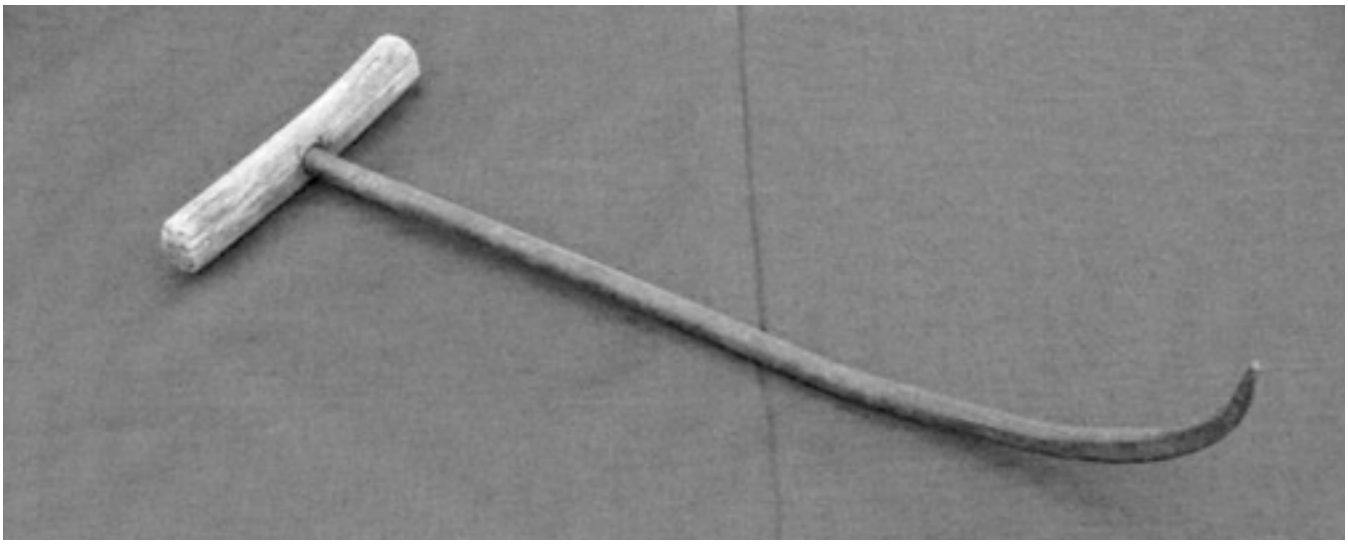
The Sun, coming up over the mountains overlooking the valley, heard the death song. He saw the grieving woman and called to her guardian spirit. "Your child sorrows for her starving people," the Sun Father said to the spirit. "You must go to her. Comfort her with food and with beauty out of dead things."

The guardian spirit took the form of a red bird and flew down to the weeping woman. Softly he spoke to her.

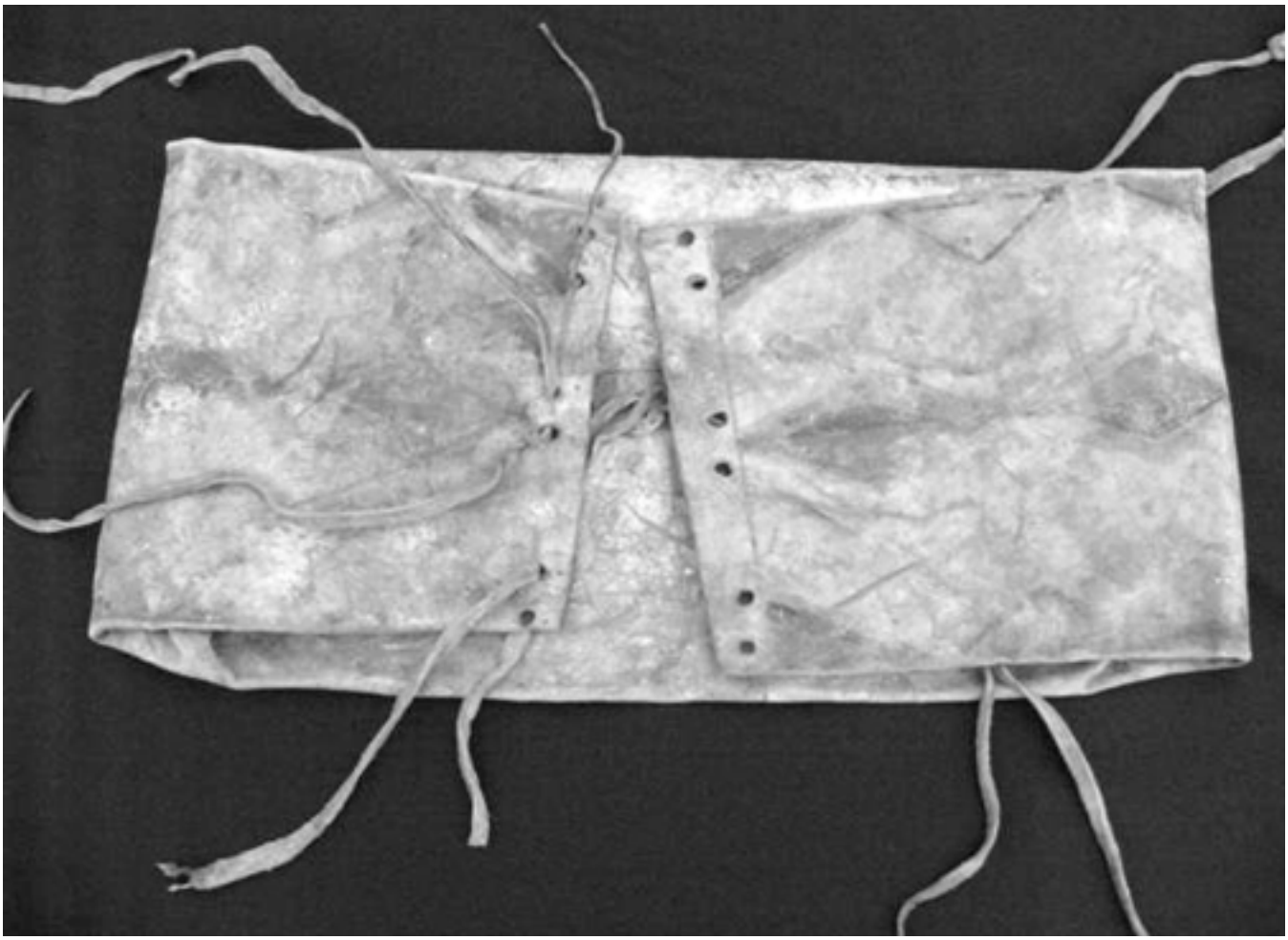
"The tears of your sorrow have gone into the soil, and there the roots of a new plant are being formed. The plant will have leaves close to the ground. Its blossom will first have the rose of my wing feathers and then the white of your hair.

"Your people will dig the root of the plant and will eat it. They will find it bitter from your sorrow, but it will be food for them. They will see the flowers and will say, "Here is the silver of our mother's hair upon the ground and the rose from the wings of the spirit bird. Our mother's tears of bitterness have given us food."

Indian Legends from the Northern Rockies.
Ella Clark, University of Oklahoma Press, 1966.



Bitterroot Digger



Parfleche

Story Map

Picture Panels **Writing Panels**

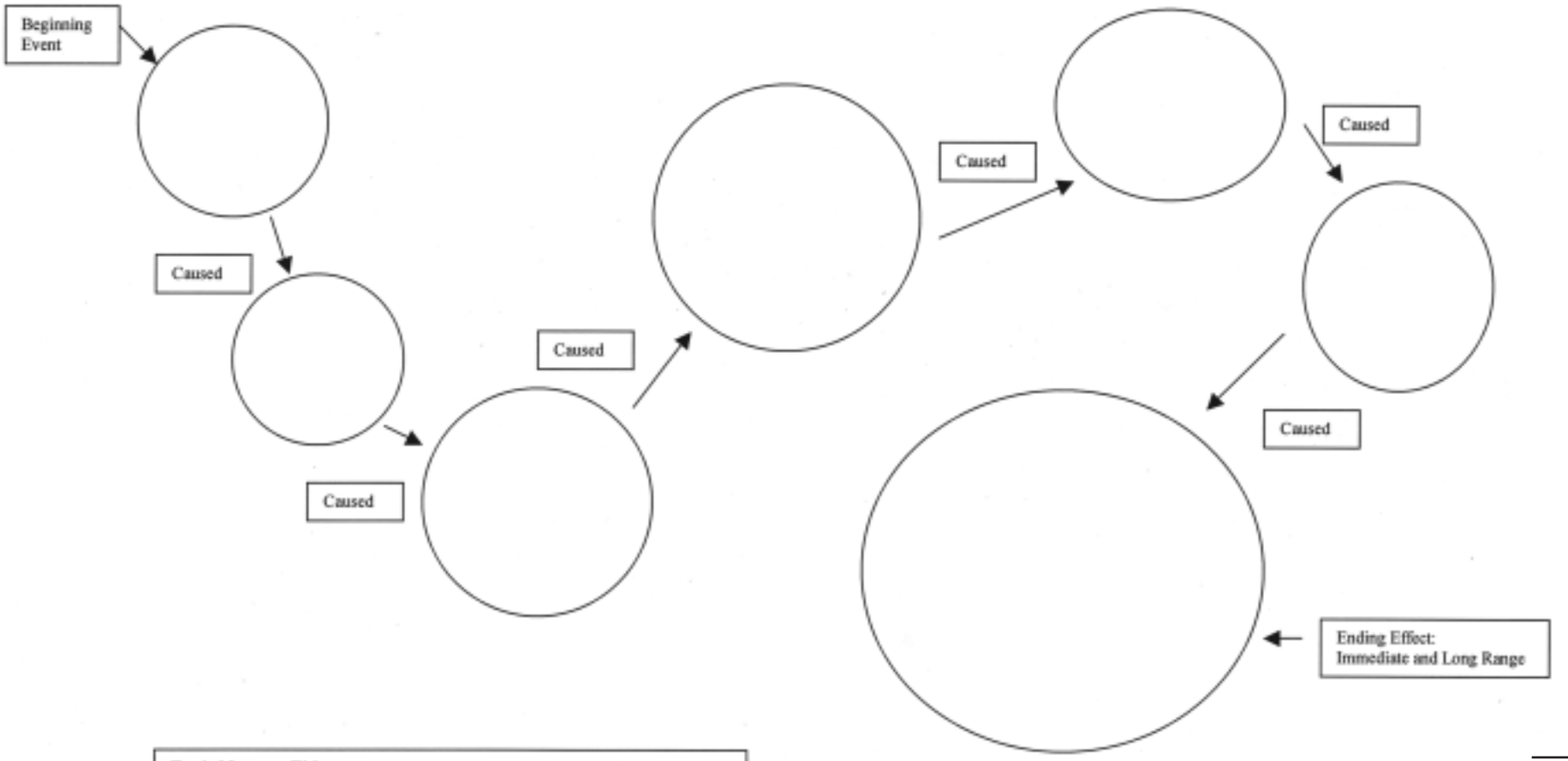
In the beginning . . .

NEXT

THEN

FINALLY

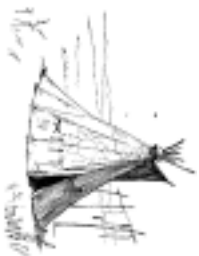
Cause and Effect Map
Chain of Events Pattern



Topic Name or Title: _____

_____

Student Name: _____



Storytelling Map

Title: _____

Author: _____

Characters: _____ _____

_____ _____

_____ _____

Setting: Time: _____ Place: _____

In the beginning . . .

_____

_____

Then

_____

_____

Then

_____

_____

Finally

_____

_____

Lesson 5: A Valuable Trade, Shoshone

Objective

At the end of this lesson, students will be able to:

- estimate the time the Shoshone acquired the horse and its critical value to Northwestern tribes.
- compare the value of the horse to common trade items of the period.

Time

One Hour

Materials

- Footlocker Materials – Beaver pelt sample, trade tokens
- User Guide Materials – Shoshone narrative, trade ledger inventory, overhead of trade tokens and trade ledger, trade bead narrative
- Teacher Provided Materials – U.S. wall map, overhead projector

Pre-Lesson Preparation

Familiarize yourself with the value of the tokens by reading over the trade ledgers. Read the Shoshone narrative and locate historic and contemporary homelands of the tribe on a US wall map.

Procedure

1. Share background information on the Shoshone. Remark on them being one of the first Northwest tribes to acquire the horse. Ask students why they think horses introduced a system of wealth.
2. Put up overhead of the trade tokens and talk a little about each item. Arrange students in groups of three and ask them to rank the tokens from least to most valuable. After all groups have done so, have each group share their ranking with the class.
3. Now instruct the groups that they are going to engage in a trading activity as if they were at a rendezvous with other tribes and possibly trappers and traders. The goal is to try to get the most valuable tokens for your group. Each group will be given a different amount of various tokens. Each group will get one trading opportunity with each of the other groups. Distribute tokens.
4. After all of the trading has been done, ask each group to make a list of what they have. Write each group's amount on the board. With the whole class, let students pick which group they think had the most valuable amount of tokens.
5. Share relative period values with students with the trading ledgers, and estimate which group really had the most valuable tokens.

The Standard of Trade, Moose Fort, 1784

Quantity	Item	Beaver
1	Guns of 4 Feet	12
1	Guns of 3 _ Feet	11
1	Guns of 3 Feet	10
8	Knives	1
2	Hatchets	1
1	Blanket, striped	6

Assessment

- Give each student several different trade tokens. Ask them to compare the value of each token to a trader at a trading post and then to an Indian person. Is the value the same or different and if different ask them to explain why.

Trade Beads

By Bill Wood & Tonya Courville Decker

Most glass beads were manufactured in Venice, Italy. For nearly 600 years (until the 14th century), Venice held a monopoly on glass bead production. Complexly decorated glass beads have been found by archaeologists that date back as far as 1,000 B.C. Other countries such as Holland, France, Sweden, Belgium, and England did their best to lure and steal the Italian glassmakers, along with their secrets and skills. Then too these countries could join the vast World Trade Market. In doing so, they could obtain the fine furs, silks, spices, precious metals, and other items that were so highly sought after by the Europeans, without having to deplete their gold and silver reserves in trade to Italy for glass beads.

The glass trade beads brought into North America were traded to Indian tribes throughout the continent for a variety of things such as hides and furs. Indian people exhibited skilled adaptation of not only decorative items such as trade beads but also other items of technology.

History of Glass Trade Beads

1300-1600 A.D. - The Venetian glass industry flourished and Venice became the undisputed capital of glass making in the world. World trade during this period was based on glass trade beads. The Venetians were extremely proud of their beads, particularly the Chevron. Hundreds of ships from England, Spain, France, and other countries left Europe for all points of the world with glass beads as their main barter item, with the Chevron being the most desirable, as it brought the best results for trading.

The years 1550-1700 were the Golden Age for Venetian glass bead production.

European countries realized that they were missing out in the world trade and sent spies and agents into Venice glassmaking areas to lure away the skilled Venetian glass makers. A few countries such as Holland, France and Belgium were successful and others were not. If spies were detected they were executed.

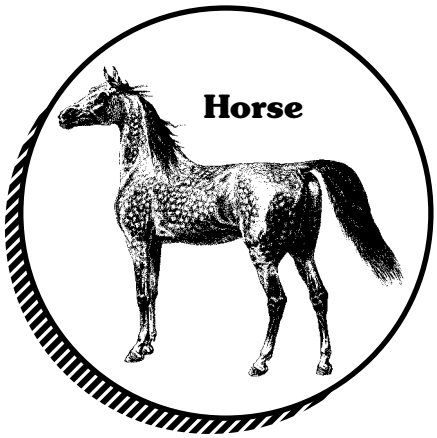
1613 A.D. - A family of well-known master glassmakers smuggled equipment into Amsterdam, Holland. They began producing large quantities of Chevron beads for export by the Dutch East Indies Company. Other Venetian glassmakers defected during the next 60 years, causing great alarm within the Venetian government. As the Venetians held a monopoly on glass bead making, they were not about to allow further detection of their skilled glassmakers. The Republic of Venice adopted drastic measures.

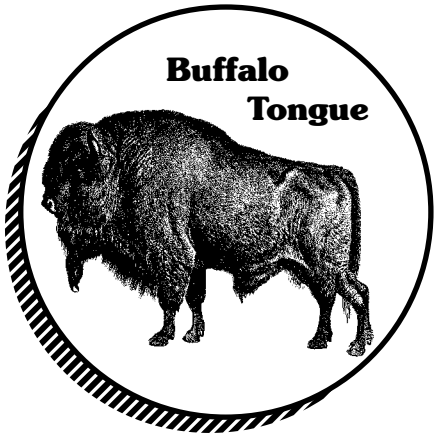
1673 A.D. - The Senate of the Republic of Venice, enraged by the defection of some of their glassmakers to Holland and France, issued the following declaration: "If any workman or artist transports his art into a foreign country, to the detriment of the Republic, he shall be sent an order to return. If he does not obey his relatives shall be imprisoned, if in spite of the imprisonment of his relatives he does not return, an emissary will be charged to kill him. After his death his relatives will be at liberty." Upon return, the guilty would be held in a private prison along with his immediate family. All of their basic needs would be met, but they would never be allowed to leave this "home" again.

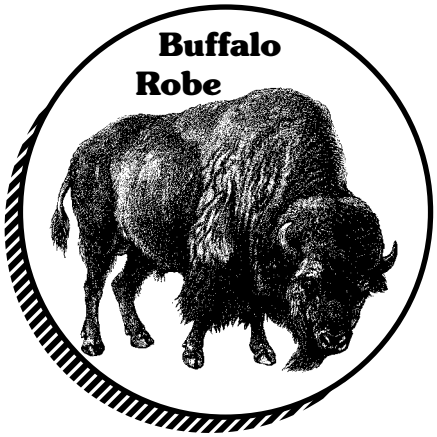
1791 A.D - the collapse of the Venetian Republic

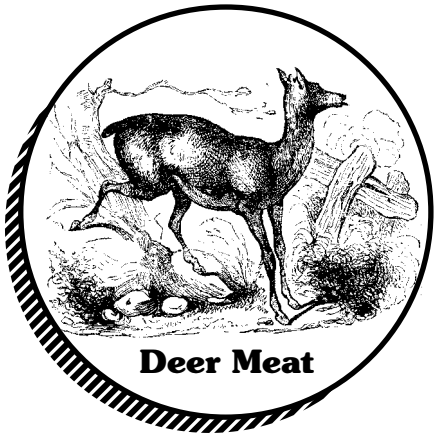
1806 A.D. - The organization of glassmaking was dissolved in Venice and the glassmaking industry came to a virtual standstill.

Trade Tokens



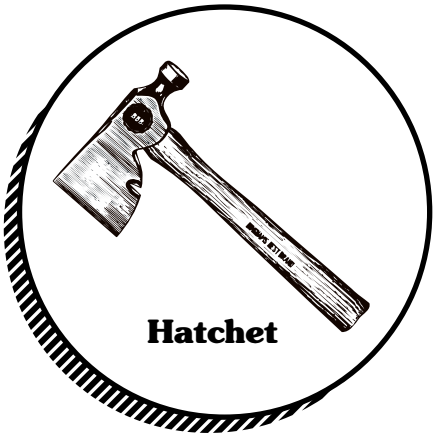


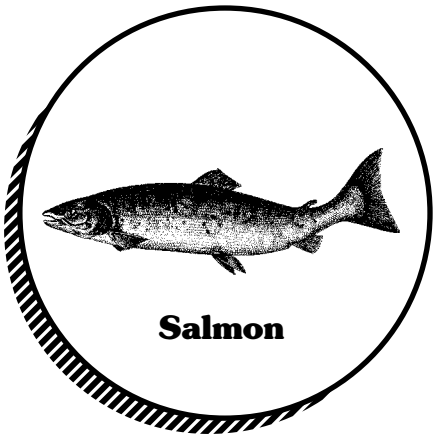




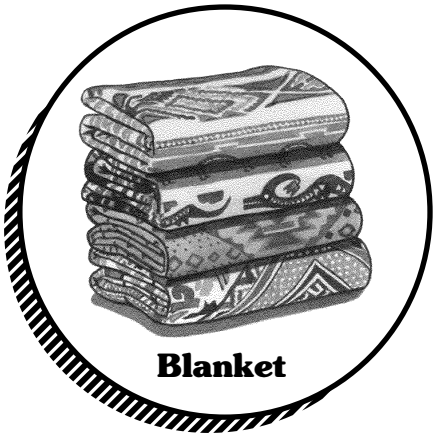

Beaver

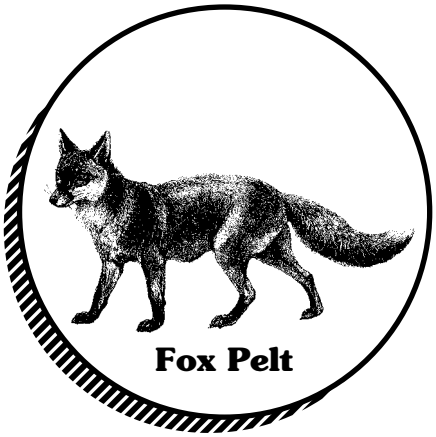

Gun


Hatchet


Salmon


Knife


Blanket


Fox Pelt

Trade Ledger Inventory

Adaptation of David Thompson's Inventory in 1811

Challenge to Survive: The History of the Salish Tribe of the Flathead Reservation

Item	Price in Beaver Skins
Awls, Indian	6 per skin
Axes, half	4 skins each
Blankets, 4 points, green	2 skins per pair
Blankets, 2 points, common	2 skins each
Blankets, flowered	2 skins each
Beads, blue and white	1/6 lb. per skin
Buttons, coat	5 per skin
Buttons, vest	10 per skin
Bells	12 per skin
Bells, Hawk	10 per skin
Belts, small	2 skins each
Capots, fine	4 skins each
Cloth, green	5 skins per yard
Cloth, scarlet	6 skins per yard
Calico, fine	3 skins per yard
Cotton, checked	4 skins per yard
Caps, Jockey	2 skins each
Files, cut saw	6 skins each
Files, hand saw	6 skins each
Flannel	1.5 yards per skin
Feathers, Cock	1 skin each
Feathers, small black	1 skin each
Flints	10 per skin
Ferretting	4 skins per piece
Gartering	6 skins per piece
Guns, Northwest	16 skins each
Gun Powder	4 skins per round
Glasses, looking-paper	1 skin each
Glasses, looking-papaer, broken	2 per skin
Hoops, Iron	2 skins each
Handkerchiefs, China Red	3 skins each
Handkerchiefs, China Blue	3 skins each
Handkerchiefs, Pocket	1 skin each
Horse Belting	2 skins per fathom
Jackets, fine	2 skins each

continued

Item	Price in Beaver Skins
Knives, large	1 skin each
Kettles, Tin, Large	15 skins each
Kettles, Tin, Medium	10 skins each
Kettles, Tin, Small	6 skins each
Kettles, Old, Large	12 skins each
Linen, White	3/4 skins per yard
Linen, Cd.	6 skins each
Lavender	6 skins per bottle
Mantlets, Calico	3 skins each
Peppermint	1 1/2 skins per bottle
Rings, Plain	10 per skin
Rings, Stone	6 per skin
Ribbon, China	about 9 skins per piece
Ribbons, Good	6 skins per piece
Shoes	18 skins per pair
Shirts, Fine, Cotton	4 1/2 skins each
Shirts Common	about 2 skins each
Shirts, Fine, Calico	3 skins each
Shot, Goose	about 2 skins per round
Shot, Pigeon	?
Scissors, small	1 skin per pair
Strouds, Hudson Bay Blue	7 1/2 skins per fathom
Steels	2 per skin
Stockings, worsted	1 1/2 skins per pair
Trousers, fine	1 1/2 skins per pair
Tobacco, Twist	4 skins per round
Traps, Steel	6 skins each
Vermillion	12 skins per round
Wire, Snaring	6 skins per round

continued

Following is a description taken from the Flathead Post Journal for 1824-1825, kept by Alexander Ross. The journal is archived in the Hudons' Bay Company Archive in Winnepeg, Canada. This excerpt was reprinted in *Challenge to Survive: The History of the Salish Tribe of the Flathead Reservation*. Please note that Ross referred to the Salish as Flathead.

November 30, 1824. Tuesday. About 10:00 all the Flathead in a body and mounted on horseback arrived chanting the song of peace. A little distance off they all halted, saluted the post, with two or three irregular discharges from their guns, we returned the compliment by a discharge from our brass half-pounder. The weather being dull, the report was loud, and the sound reverberating back from the surrounding hills had a fine effect.

The trading between the Salish and Ross lasted until dark. This list details what the Salish traded that day:

324 large and small beaver
154 bales dried meat and fat - average 55 ps.
159 buffalo tongues
2 elk skins dressed
1 deer skin dressed
25 prime eppichomons
6 horse cords each 10 fathoms
80 buffalo sinews

Flags—Symbols of Our Culture

By, Julie Cajune, 1994

Objective:

Students will be able to identify and interpret a variety of cultural symbols.

Time:

One Hour

Materials:

- **Footlocker Materials: Salish Tribal Flag, CD of traditional music with Honor Song and Flag Song, *Eagle Feathers: The Highest Honor* book**
- **User Guide Materials: Montana and U.S. flag templates, Eagle Staff drawing**
- **Teacher Provided Materials: copies of Montana State flag, and United States flag, blank white paper**

Pre-Lesson Preparation:

Make student copies of Montana and U.S. flags and Eagle Staff. Hang Confederated Salish & Kootenai Tribal Flag on wall; familiarize yourself with all of flag's symbols and their meanings. *Eagle Feathers, The Highest Honor* gives a brief description of the symbolic value and meaning of eagle feathers and the Indian Flag. The drawing on the student handout was the Eagle Staff of the late John Peter Paul, who was the War Dance Chief until his death in 2000. John was a revered elder who had a deep knowledge of Salish and Pend d'Oreille culture and history. He allowed me to have this picture drawn to teach students the respect and reverence that Indian people have for the eagle feather. He told me to tell students that his Eagle Staff would only be brought out for important events.

Prodedure:

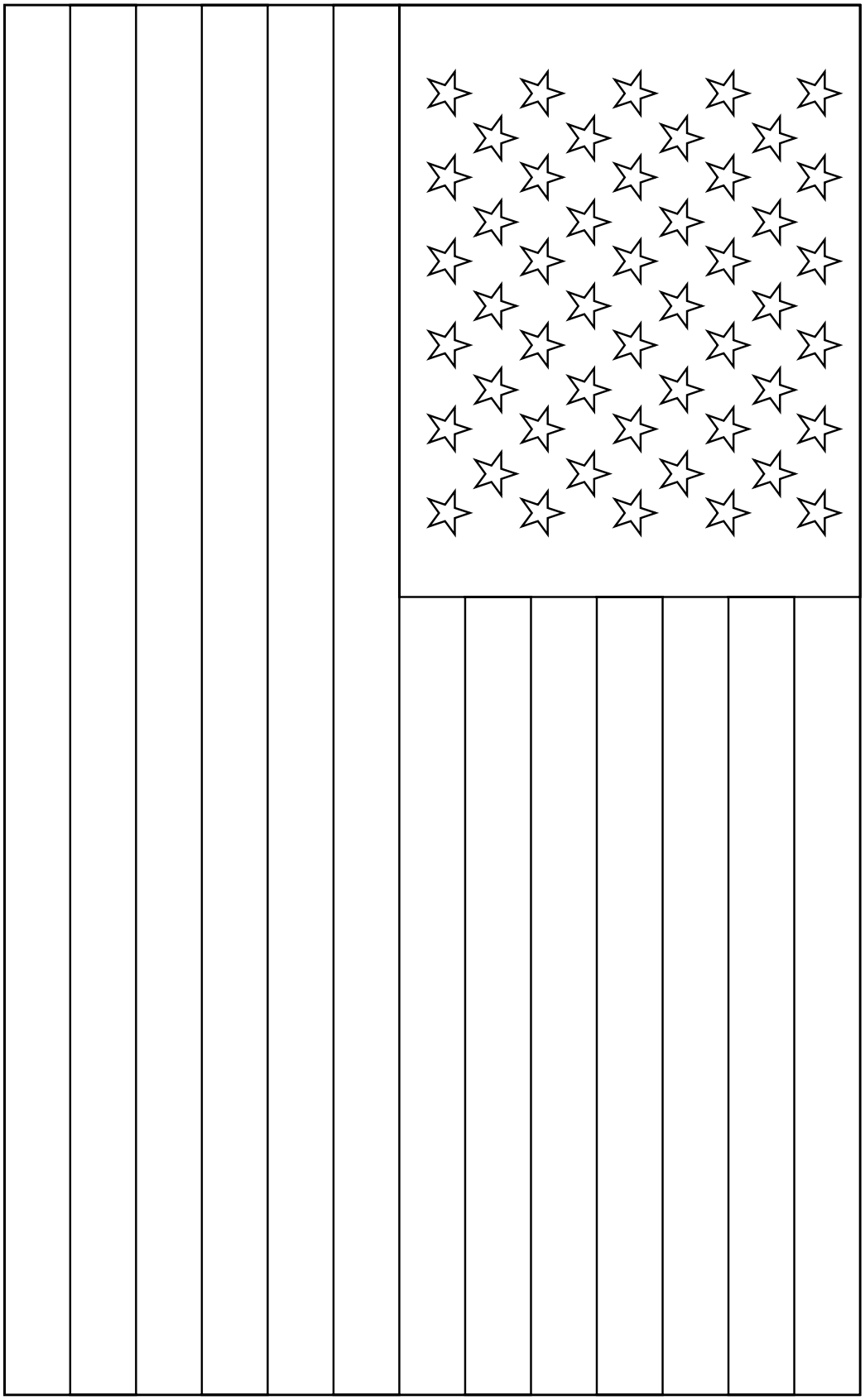
1. **Give students the flag handouts and the Eagle Staff. Allow students to discuss what they believe the colors and symbols mean.**
2. **The U.S. flag colors are red for hardiness and courage, white for purity and innocence, blue for perseverance and justice. Stripes represent the original 13 colonies and the stars represent the 50 states. Montana flag symbols of the plow, pick, and shovel represent agricultural and mineral resources in the state. The falls and mountain scenery depict the natural beauty of the state. The Confederated Salish and Kootenai Tribal flag was designed by tribal member Karen Hale. The symbols signify the mountains and waterways of the reservation, as well as the tribe's historic dependence on buffalo.**
3. **Tell students that you are going to play an honor song and a flag song for them and that traditional protocol requires that people stand to show respect. After the songs have been played ask students if there is a similar American tradition. (Star Spangled Banner and saluting the flag or reciting the Pledge of Allegiance)**

(continued)

4. **Brainstorm with the class all the symbols they commonly see and discuss their meanings. Give some examples to initiate discussion - ©, •, +, $, etc....**
5. **Give students blank pages and have them thoughtfully design a "Family Flag", utilizing symbols and colors that might represent their family's character, values, or beliefs.**
6. **Display "Family Flags" in the classroom.**

Eagle Staff

MONTANA



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Age of the Buffalo **(video) 14 minutes, color. National Film Board of Canada. P.O. Box 2959, Station M, Calgary, Alberta, Canada T2G 0P3 (403) 420-3010 or Lethbridge Public Library, 810-5th Avenue South, Lethbridge, Alberta, Canada T1j 4c4 (403) 329-3233 [films are rented to schools].**

Directed by Austin Campbell and Produced by Nicholas Balla. "A vivid recollection of the free West of the North American Natives and the vast herds of buffalo that once thundered across the plains. Using paintings from the mid-1800's, the animation camera creates a most convincing picture of the buffalo hunt as both Native hunters and, disastrously, white hunters practiced it.

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www.washakie.net Eastern Shoshone Tribal Website

www.shoshonebannock.com Shoshone-Bannock Tribal Website

See Dottie Susag's book in footlocker for additional resourses.